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Vol. XXIV. No. 7


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# OUTLOOK AND OUTREACH

**A Contributed Page by the American Friends Service Committee**

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

## CAMPS FOR SOCIAL PIONEERING

If one were writing advertising copy, this page would probably start off with something like, "Bargain! Bargain!! Bargain!!!" with pictures of late teen-aged boys and girls elbowing each other in a mad rush to sign up for eight weeks of a totally new and fascinating type of camp life at less than half the cost of the usual commercial recreation summer camp. This is not an advertisement, however. It is a simple delineation of certain phases of pioneering being done by the American Friends Service Committee on ever widening social frontiers.

Two years ago, the Service Committee organized a "Work" Camp at the Westmoreland Homesteads in Western Pennsylvania. This was a camp that was different—so different, in fact, that it took the greater part of the camp season to persuade an insurance company to issue any sort of policy covering accidents to campers. No agent could be found who would believe that normal individuals in possession of all their faculties would *pay* good money for the privilege of ditch digging.

Forty-two young men and twelve women not only did just that—they valued the experience so highly that the following summer, 1935, three additional camps were organized for mature campers, while the set-up at Westmoreland was taken over by Junior boys from the Friends' secondary schools. These younger Young Friends gave yeoman service landscaping the park surrounding the homestead community center, and acquired information from the educational leaders supplied by the A. F. S. C., and a deep appreciation of the human element which is the backbone of all "local color." We pass over such minor benefits as a coppery tan and steel-like muscles. With a little diligence, these can be acquired at any ordinary camp.

All these benefits were given to the boys in quantities proportionate to their abilities to digest such fare, and the parents of aforesaid boys were happy. That is, they were happy unless there were a junior daughter in the home. In that case, it was found that envy had lodged in the heart of the sister, and its virulence was such that it grew by leaps and bounds and refused to be routed by the ordinary gifts and small privileges. There was no other way out; in 1936 there would have to be a "Work" Camp for girls also, a camp where each girl did her share day by day in some job of real social significance—a job which would otherwise remain undone. During recreation periods she, too, must have the privilege of a glimpse at the home life of some portion of the "other half"; she, too, must be able to get information first-hand from visiting men and women, experts on problems of individual and community life.

In recognition of this need—and the vast benefits of such a program to the Society of Friends, young and older—the A. F. S. C., in cooperation with a committee of headmasters of the Friends' secondary schools, has organized two Junior Work Camps for the coming Summer—one for boys, and one for girls.

The Camp for girls will be located at the Tunesassa Indian School, near Quaker Bridge, in Western New York State. This is a mission school started by Friends of Philadelphia (Arch Street) Yearly Meeting over a century ago for the children of the Indians on the Seneca Reservation. There is a large farm, which is worked by the boys, a barn and outbuildings for stock, implements, and provender, and a large house where the students live and do their academic work.

David S. and Mary Richie, teachers in the Moorestown, New Jersey, Friends School, will serve as directors of this Camp. The dates are from May 26 to August 21; the project, the canning and preserving of summer fruits and vegetables for the winter. During recreation periods, Indian crafts will be studied through history, appreciation, and in handicraft groups. These will be under the direction of qualified inhabitants of the Reservation, who will be contacted by Edith Hall. This summer, relatives of lucky girls can begin to look for gifts of handiwork, basketry, leather-craft, to say nothing of a bit of ceramics thrown in now and then. There will even be arrows "tipped with flint and winged with feathers" by the girls themselves working under the direction of Indian artisans skilled in such primitive crafts. The educational program—an integral part of each Camp—will center around the problem of the Indian in American life as approached by the government, mission workers, archeologists, and concerned individuals of the local community. The entire cost is sixty dollars per season.

The Junior boys will pitch their army cots and unpack their duffle bags at the Cumberland Homesteads, near Crossville, Tennessee. Their major task will be the construction of a flume and grist mill for the homesteaders' Co-Operative. Ultimately, this mill will grind all the meal and flour for the homestead community.

The Cumberland Homesteads are located about seventy-five miles west of Knoxville, on gently rolling, wooded ground. Homesteaders have been recruited from the sub-marginal farming land near Crossville, and the abandoned mining camps in Central Tennessee. Homes have been built of the justly famous "crab orchard" sandstone, which is native to the community; and the grist mill will be of the same material.

The dates of the Cumberlands will be June 26 to August 21. Financial arrangements are the same as those for the Tunesassa Camp—sixty dollars per boy per season. Fred Swan, of Westtown School, will serve as director. A wealth of material presents itself for study here: government homesteading, the decadent mining industry, sub-marginal farming, and cooperatives. Since the camp work project—the grist mill—is for cooperative use, there is little doubt that the limitations and possibilities of conservation of communities and rehabilitation of human beings through cooperatives will claim a large proportion of their study and discussion time. The T.V.A. is "next door," and there will be field trips to Norris and other points of interest.

The direction of the educational program for the Work Camps is under the guidance of the Social-Industrial Section of the A. F. S. C. Pioneers in social thought and experts in social planning are secured and sent to the different camps for varying periods of time. Friends' connection with Indian work, official, missionary, and scientific, promises access to splendid leadership for the Tunesassa Camp.

These details give only a bare outline of the most salient points of the Junior Camps Program for 1936. One might add local color and human interest stories ad infinitum, but space forbids.

On reviewing the above, we again wonder if an advertising flyer for Quaker doorsteps would not be appropriate. For instance: A new, totally different, and highly constructive camp program! Education by the most progressive cooperative method. Group life under the leadership of experts. Trained dietitian and graduate nurse. And all for less than half of what it would cost you to place your boy or girl in a commercial camp. Sixty dollars for eight unique, never-to-be-forgotten weeks!

For further information, write the Junior Camp Committee, American Friends Service Committee, 20 South Twelfth Street., Philadelphia, Pennsylvania.

LOUISE A. STINETORF.

# THE AMERICAN FRIEND

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Editor

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# EDITORIAL

## A True Minister of Good Will

NOW and then there are persons among one's acquaintances whose expression of personality and service is so much a part of themselves that they cannot be thought of except in terms of that expression. To think of Carolena M. Wood was to think of good will—aggressive good will in action.

Of all the many notable examples of her characteristic way of embodying and creating good will, one is uppermost in our mind, particularly so right now in view of the troubled situation in Germany. With others, she was very active in ministering both to spiritual and physical needs of the stricken German people immediately following the war. Indeed she was one who initiated the ministry of help and reconciliation to the people who had been our national enemies. Shortly before her return to this country, a German official came to her and said in effect: When, following the Armistice, the food blockade was continued and we saw our children starving, I never wanted to hear the English language spoken again. And then you and the Quakers came. We did not know why you came, but we watched you, and gradually came to understand. I want you to know that I feel differently now. You have made a bridge of good will across a chasm of hatred, and over that bridge our spirits meet again in friendship.

How characteristic that, of the life of Carolena M. Wood! And it requires no prophet to say how different would be the picture in Germany today, had the nations but followed up the policy of good will and helpfulness initiated by Carolena Wood and her fellow-laborers.

Good will is not a cloak that can be put on and taken off at will. Many feel called to its service, but not all are chosen as its effective messengers. In thinking of our departed Friend's singular success in this field, we think we find the golden key that unlocks the doors that separate. She went about not only doing good but looking for good. Wherever and to whomever she went, she sought sincerely and expectantly for that which others had to contribute. She went as much to receive as to give. This creative attitude was manifest whether in association with another race in the Orient or in associating with Friends of another outlook than hers at home. Such was her eager faith in "that of God in every man."

## How the Church may Regain Its Lost Power

IN the confusing and distressing religious situation in Germany, a surprising development is reported. Since the Hitler regime was ushered in, bringing attempted suppression of the Church as well as political proscription of the Jewish race, the number of Jews to turn from Judaism to Protestant Christianity has markedly increased. In the first year of Nazi rule, nearly one thousand were baptised and accepted the Protestant faith. To many this has seemed inexplicable. It was not to escape the disabilities and persecution suffered by their race, for the lot of the Jewish Christians is no better than that of other Jews. In fact it is considerably worse. They are still treated as Jews by the government, while in the official German Church they are denied the status of Aryan Christians. Moreover, and this is a sad reflection on the Christian world, Jews in other lands are doing much more to help out their suffering people in Germany than the Christians are doing to aid the Christian Jews in that country. Why, then, should Jews be turning in growing numbers just now to the Christian faith? In a statement by Our Jewish Neighbors Press Service, operating under the auspices of the Home Missions Council, the explanation is said to be simple. It is as follows:

"While there was a struggle against the Jews by the National Socialists, there was an equally determined struggle in behalf of the Jews within the Christian Church. There is within the German Church a very considerable group of Christians who refuse to follow the dictates of the State in its assumption of authority in spiritual affairs, and in its attitude toward the Jewish people. This battle for their rights has not been without its influence on the Jewish people. Those who are in touch with Jews say that they have been very deeply impressed by the fact that there are Christians who are not anti-semites and who befriend them even at a sacrifice. Many are eager to learn what it is in the religion of these Christians that makes them different. So it has come about that in a land where anti-semitism is at its worst, the faith of Christ has made a mighty appeal. At this crisis

period in the history of Israel, earnest Jews are seeking a clew to the age-long sufferings of their people. Amid the storm and stress about them they have met One who has promised peace even in tribulation. In Him they have won the victory over a turbulent world."

Shortly after reading the above, we learned of an incident which brought striking confirmation of this explanation, though apparently contradictory in detail, in that it involved a defection from the Christian to the Jewish faith. The announcement comes that Emil Grenauer, Aryan Professor of Hamburg University, with his Aryan wife and their seven children, has embraced Judaism as a protest against the dismissal from the University of Professor Sternberg, a Jew. He is quoted as saying: "I feel it my duty to save the honor of the German people; therefore I am adopting the Jewish faith, with my wife and seven children, to join the Jewish sufferers, regardless of my Aryan blood." However we may question the particular course he took, here is a man who felt so deeply the wrongs done a suffering people that he has taken their wrongs upon himself and upon his family and they have gone out into the wilderness to suffer with the oppressed.

A religion is appraised not by its philosophy and doctrine, not by the force and eloquence of its advocates, but by the marks it makes upon those who profess it. If its adherents are known to exemplify its ideals, regardless of the cost, that religion makes an irresistible appeal. The principles of the Kingdom proclaimed and lived by Jesus are so universally known that the world is quick to know whether they are being demonstrated by the Christian Church. Like Gandhi it often says, "I love your Jesus but I don't like your Christianity." How may we make the world like it—or at least respect it? This development in Germany points the way. Germany has its Jews, but the United States has many groups which for various reasons, racial, religious, social, political or economic, are made the brunt of discrimination, injustice or general misfortune. While they lay by our national roadside, the Church, too often, like the priest and the Levite, has passed by on the other side. For the world of humanity, as Kagawa says, theology is difficult, but friendliness is easy to understand. Winifred Kirkland says in her new book, "As Far as I can See": "There is no sense in learnedly discussing the Sermon on the Mount as practical or impractical unless you have tried actually living it as humbly in your own town as Jesus tried living it in Nazareth." If the Church will risk its existence to befriend the lowly, the unfortunate and the despised, it will save itself for a yet more glorious service.

## Why Flee from Dangers Here To those Imagined?

AT a meeting of "churchmen" held at Richmond, Virginia, a few weeks ago, a campaign against atheism and Communism in the United States was launched. "America for God," is to be the slogan of this new crusade. Frankly, we are not moved by this movement. We think atheists are all presumptuous and many are inclined to be impudent, and we deplore the political philosophy of Communism. But to our mind, these ecclesiastical brethren are tilting at men of straw, so far as any immediate danger to this country is concerned, while the real battle is far removed from them.

Their meeting took place in the old church where Patrick Henry made his famous "Give me liberty or give me death" speech. Yet these ministerial crusaders, so far as we have read, entered no protest against the more sinister force of Fascism which is already extending its ruthless hand against the very liberties for which Henry and the Revolutionary fathers contended! Can they be blind to what is going on about them? Do they not see free speech often suppressed, constitutional liberties violated, unpopular minorities coerced, and a narrow, nationalistic spirit glorified? Why not speak to the dangers that already beset us?

So far as religion is concerned, Fascism is the great betrayer. In Communism we have an avowed enemy out in the open. Fascism maintains a form of religion but violates almost every conception of true religion, which it stultifies in subjecting it abjectly to the fascist god, the State.

Moreover, no campaign *against* something, whether Communism, atheism or what not, is going to make "America for God." We recall a story that seems quite apropos. A Christian and a Russian were talking about the question of Communism. Finally the Russian said, "One of the weaknesses of Communism is that it has no continuous ideal running through the years. For a while we are loyal to Lenin, and now we are loyal to Stalin. In a few years we will have to shift our loyalty gears again. What we need is someone like Abraham Lincoln who can live through the generations."

"But," said the Christian, "you can't have Lincoln, for you have no slaves. Why don't you take Buddha?"

"Ah, he doesn't appeal to those who work. He won't do."

"Why not take Confucius?"

"He never worked. He won't do."

"Why not take Jesus? He worked in a carpenter shop."

The Russian thought a little while and then said, "Jesus would do. He would meet every need if it would not be for the fact that he has not been very successful with you."

As Stanley Jones puts it: "We must provide something better than Marxian Communism or succumb to it. The issue will not be settled by argument but by the actual production of a better order." The best way—and the only way—of contending with Communism or any other subversive "ism" is to make Jesus "successful" with us who profess him.

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God will attain the triumph of goodness through the age-long attractiveness of Christ, gradually drawing all things unto himself. Christ comes among men, an Advent renewed again and again down the ages, in the lives of his faithful servants.—WILLIAM HOLDEN HUTTON.

# Our Missionary Outreach

## Changing Problems and the Forward Look

*Prepared by the Sub-Commission on Missions and submitted by Geo. H. Wood, Chairman, in cooperation with Errol T. Elliott, General Chairman of Commission Four on Missions and World Service.*

IN a proper consideration of Missions as interpreted by Friends today, it is important to go back in our Quaker history and examine the beginning of the missionary urge among early Friends. Quakerism was missionary before it was "Quakerism."

With the rediscovery by George Fox and others of the principle that God can be known to the human heart directly, without an intermediary of priest or church, and independent of time and place, there immediately sprang up an earnest desire to share with others this trust, and early Friends started out with great fervor and expectancy to share their convictions with others. They spread abroad throughout all England and embarked on ships to English colonies, eager to bear their testimony despite all obstacles including persecutions and even martyrdom. These Quaker missionary pioneers went out in faith that their families would be provided for, and were stubbornly persistent in carrying on wherever they felt God called them.

George Fox, in his time of deep yearning for a religion that would satisfy, heard a voice which said, "There is one, even Christ Jesus, who can speak to thy condition." These words might be characterized as the text of the consequent Quaker missionary movement. It was the burning center of the Quaker message. God could teach and lead men directly by his spirit within the heart of men. Christ could be present to every human soul without reference to race or economic condition. For their day, or any day, that was good news. It meant release from the "excess baggage" of formal religion into a life of the spirit. It made the saviorhood of Christ personal and vital for all men. The field served by Friends was mainly Great Britain and the English Colonies, where the peoples reached were of their own race. However, in many instances they went to foreign parts apparently unconcerned as to obstacles of language, and other handicaps they were to encounter. In a letter produced at the Skipworth General Meeting in 1860, there is given a clear statement of the reason for their prodigious labors, which reads as follows: "For England is as a family of prophets which must spread over all the nations, as a garden of plants, and the place where the pearl is found which must enrich all nations with the heavenly treasure, out of which shall the water of life flow and water all the thirsty ground."

### Periods of Quaker Missionary Activity

From the records of the times between 1650-1725, one finds that these early Friends missionaries felt that they were surely "sent" and they responded with a spontaneity, going out with great expectancy despite financial or language impediments. When their concern was satisfied, they returned home and resumed their former places in their home communities.

In the middle period from 1725 to 1860, there were still a few Friends who were missionary-minded and continued active as itinerant ministers. However, the majority of Friends had lost their faith in the spread of their message to a hungry world. The emphasis of the Society was placed on keeping its members pure and unspotted from the world. The answering of the Queries was the main concern of the Meeting, and disciplining of members was frequent, which, together with division over matters of doctrine, signally weakened the Society and its influence. In spite of the discouraging aspects of this medieval period from a missionary standpoint, there was a notable advance made in social reforms through John Woolman, Elizabeth Fry, and others.

In 1859 George Richardson was under a burden because the missionary activities of the Society had been centered mainly upon the professing Christian world, whereas he felt that Friends had a service to perform in connection with the promotion of the extension of the Kingdom of God in more retarded lands. As a result of his zeal a start was made, and London Yearly Meeting in 1861 set forth in clear and forceful language the principle that "Christianity is in its very nature diffusing." As a result of this awakening and the efforts of several prominent English Friends, the Friends Foreign Missionary Association was formed.

The first modern missionaries coming out of American Quakerism appeared in 1867 in the persons of Eli and Sibyl Jones, who went to Palestine that year and cooperated with English Friends in the Lebanon, while New England Yearly Meeting instituted the work at Ram Allah and was thus the first American Yearly Meeting to become active in so-called Foreign Missionary work. Indiana Yearly Meeting soon followed by going into Mexico in 1871. English Friends were helpful in getting American Friends organized along missionary lines.

Stanley Pumphrey visited America for a four-year period with the purpose of helping American Friends get organized with a union board rather than individual boards for each Yearly Meeting. The proposed union was the forerunner of our present American Friends Board of Missions which directs the missionary work of the Five Years Meeting. Thus, briefly, is indicated how Friends find themselves today with an organized missionary program functioning in seven or eight fields and involving multiple phases of missionary endeavors, such as Evangelism, Education, Medical Service, and Technical and Normal Training for nationals of the races where our fields are located.

### Some Changing Problems

1. Our missionary enterprise needs to be evaluated in the light of the past and the outreach into the future. Are we promoting our missionary work in the Spirit and Mind of Christ? Early Friends had a great zeal and a live message based on that of God in every man that can respond to the spirit and light from God. We can do well to emulate them in these characteristics. However, we have learned that organization is essential with long-time trained workers who have qualifications that will permit only those who are imbued with Christ's spirit and life to go on such an important mission to other lands.

2. There is much of Quakerism that can meet the need of the world without making our contact so peculiar that it will not dovetail into work of other Christian missions that may adjoin our fields. Friends do have a message that needs to be stressed in our Mission fields, and it is our testimonies which are becoming ever more evident in the thought and practice of other denominations.

3. It must be our clear aim to conduct our service so that the people with whom we serve will be able eventually to take over the responsibility of the work. To conduct our service so that it is indigenous to the growing Christian

group is of great importance. Furthermore, with a diminishing income for carrying on the work, we, of necessity, have to make an adjustment. This adjustment must be in the way of more intensive training of nationals who can take over an ever increasing responsibility in connection with the missions. This trend has been noted in recent years and has been given the name of "devolution." If missionaries live Christ-like lives and endeavor to apply Christ's teaching to the nationals without condemning wholesale the previous culture and religion, but rather using whatever good is indigenous, and presenting Christ as a Savior and revelation of the heart of God and as a fulfillment of human possibilities, it would seem that the work would become well grounded and grow. Our attitude must be that of seeking and sharing truth with the nationals. Missionary work today is confronted by many problems and hindrances which at times make the work seem to stand still. Nationals should be made to realize that Christianity and western culture are not the same thing.

4. The universal nature of the Christian gospel must overcome narrow nationalism and lead us to view men as members of the Christian World Brotherhood. The missionary must take this long range view and *share* his life on that basis. He must see beyond the present, and inspire with the spirit of Christ by which we are all brothers in the sight of God.

5. Commercial contact of nations is dangerous to the work which must have the single purpose of spreading the Kingdom of God. The missionary must be willing to condemn his own people when they are wrong ethically, or in any other way.

6. This spirit will lead to the studying and adjusting of social differences such as exist where missionaries have servants and live in finer quarters and give occasion for comparison of social status in the eyes of the nationals. The contact of two social cultures on a mission field is very complex and merits the best of understanding.

7. The size of the denomination of Friends would in itself appear to be a handicap since personal acquaintance of supporters and workers gives sentiment a large play in our administration problems. Our small size makes it difficult to maintain training schools at home or on the field for workers. Many pitfalls will hinder, but with a united staff in each field in harmony with the puposes of consecrated Board members appointed by our Yearly Meetings, members who are Christian and therefore tolerant and mutually appreciative, there is an opportunity for great progress in sharing the spirit of Christ with those of other lands.

### Looking Forward in Missions

As we look forward and outward and plan to express better what we believe to be the mind of Christ toward all men in the confusing world of today, we should try to shape our program of work so it will help to bring the world to a realization of the beauty of the Christ-life. We have a peculiar position to fill because we do not practice the outward ordinances, and have a great opportunity to present the beauty of making all life sacramental.

In the contact which we make with the field through our Mission Board, we shall expect to continue general oversight with the purpose in mind to encourage the development of a responsible, capable, self-reliant, and indigenous church which can gradually be built up in Christian character with a sympathizing technique that will have its function in the taking over of the work in harmonious cooperation with other indigenous churches of various denominations.

Some denominations consider it doubtful as to whether there should be a place in any United Church for non-sacramental Christianity. There will be many steps in this process, and a long time of preparation will be needed. One step may be the occasional pooling of our program with other denominations under a super-denominational board. We must chart our course unselfishly and intelligently so that the nationals will not detect any uncertainty in our aims and purposes. We must work for a world unity among Christian forces, and be ready to move forward when the time comes. Whether we can so conduct ourselves as a denomination that other churches will see that we are of the Christ which they profess in a different way, will depend on the degree to which we attain the living and fostering of Christ-like lives.

We must have our constituents so thoroughly grounded in our view and interpretation of the sacraments that when they have contact with other Christians in adjacent fields, they will be tolerant enough to bridge any gap that may appear without sacrificing essential factors in their religious experience, and without attacking or criticizing the sacramental beliefs of others.

In every way possible we must, through our Mission Board, get such a large vision of our work that we shall keep abreast of missionary thought in this changing world, and cooperate with every worthwhile agency that has similar aims and purposes.

If we could attain a Christian harmony in our constituent Yearly Meetings that is tolerant and Christian, it would permeate the whole of our Society and give our Mission Board a degree of enthusiasm that would mean a unity of spirit in the mission fields and could not be denied success. The missionary enterprise cannot prosper if we at home are intolerant and unChrist-like in attitude. How can we expect to attain unity and success in the field if we fail to love and understand one another at home?

As we proceed in the consideration of our organization, we must review our administrative and field technique to be sure that it is fitted to our aims and purposes. It might well be considered whether we should not have a deputation visit each of our fields to get the feel of the situation and consider the difficult problems with which the field staff has to grapple. Methods of administrative procedure in each field could be improved and any waste motion eliminated.

To send out a missionary who is lacking in spirituality, physical fitness, or the ability to cooperate with others, would be a great waste of money and effort. Therefore, we must keep our house in order so that, from our home constituents to the nationals in a foreign land, the channel will be cleared so that the love of God for our fellow man that is born in the heart of the giver may reach the object of that love in the quickest and most efficient way, and send back a wave of love and affection that will bring warmth to those who yearn for world uplift, and reach out with their prayers and money to bring others to the Christian way of life.

### Some Guiding Principles

1. Cooperation with all organizations whose center is Christ. Having reviewed briefly some of the implications involved in promoting the missionary enterprise, shall we not consider what our conclusions and forward outreach should be. Looking at the project as a sharing with our world brethren in the search for truth, we must conclude that this desire of sharing springs from the vital spirit of Christian brotherhood. Therefore, every other enterprise that is striving for similar ends must become our ally, and through cooperation the spread of Christianity will be more efficiently promoted with the elimination of overlapping and waste.

2. Keeping our constituencies disciple-minded. We must see to it that our Mission staffs on the field have a world-minded spirit of cooperation that will bind the

works of various missions into a unity of purpose of which Christ is the center. Our constituencies on the field will become disciples in the root meaning of the word, and it is important that staff and nationals retain this spirit of disciple-mindedness. To want to learn more of the Gospel message and the way of life as lived by Christ, will insure an attitude of humility, and seeking that will be healthful and contagious.

3. Belonging to the Fellowship of Pain. Dr. Schweitzer, the well-known Alsatian missionary, whose field is in Africa, has demonstrated in his life and work what he means by the "Fellowship of Pain." This extends through the physical to the mental and spiritual. Can we share in that fellowship of anguish with those who suffer? Can we find assuagement through the kind of affection and fellowship that Christ lived?

4. Aims, Message and Service. When various missions were started the aims were loosely conceived, and the message was at times confused due to insistence on certain theological considerations which clashed in adjacent or the same fields. Our aim can be nothing short of the sharing with all men the knowledge and experience of God as found in Christ.

Early Friends had the desire to share newly discovered truth in a wonderful degree. In their living and sharing of their knowledge, they also introduced the mystical element which has an appeal to all races. This mystical element can be a great boon to our enterprise if kept vital. As we train our workers and extend our message through them to the nationals, let it be tolerant and clear so that we shall be ushering our constituents into a world-minded brotherhood that is world-wide in its implications.

Service is sharing all our potential resources with those less fortunate than ourselves. This Christian brotherhood will mean a willing service involving the sharing of all potential resources. This will encompass both religious and secular activities of Friends both at home and abroad. All Friends should be able to participate in this service of world sharing and ministration.

5. As the requisite of effective service, Christ must be in the lives of the home constituency, of the mission staff, the directing board, and of the converts. The home constituency dare not be divided between "Paul" and "Apollos," for we are all "of Christ" else our faith and work are in vain. If our faith means anything, we should trust God to lead us to a common purpose which recognizes the Golden Rule and the two great commandments as cornerstones in our christianizing efforts.

Oh, that we could experience a renewed baptism of love and unity which would preclude our judging of one another and would give all a degree of love and understanding which will help us to see that God's work is greater than we are, and that he will take care of the harvest if only the sowers, the tillers and the reapers will each do his best! We must each one determine that we will love and love and love.

With this spirit we can go forward with a zeal and enthusiasm that will give God's will free course in the work of our Mission Board, and through it to the missionaries and those with whom they are sharing their lives. The Spirit of Christ can be the driving force that will accomplish our purpose if we will permit it. We are striving for a unity of the human race and that same spirit must characterize us.

6. As a body Friends should, after full survey and review of our present weaknesses and potential sources of strength, take this opportunity so to rethink our attitudes and methods that we shall go forward with a program that will be free of impediments of waste, discord, intolerance and anything else that would be opposed to the Spirit and Mind of Christ today.

As we bring this treatise to a conclusion, let us keep in mind that we stand at the cross roads, and we should pause and consider, so that our missionary enterprise may go forward better equipped and better managed to the end that we shall all become sharers in the extending of the limits of the Kingdom of God to the ends of the earth. Let us cast aside every weight and press forward with a high purpose to interpret the mind of Christ to a world distraught with hunger, pain, and materialism. Let us become brothers to men of all races and share with them their problems, and be lifters and sharers without condescension or a patronizing attitude, either evident or suppressed.

Such a program by all Christian agencies under the Divine Guidance would bring His Kingdom to the extent that His disciples live and love and share with all men. To make this application practical, let us conclude by saying that our Mission Board is the agency through which the Five Years Meeting reaches out beyond itself and carries to other peoples the Christian message as interpreted by Friends, as the extension work of Friends. We have had experience in various phases of the work such as Evangelical, Educational, Industrial, Medical and Normal Training Work, and with this experience back of us we should, in the light of present-day trends, receive a new inspiration for greater service in the world. The missionary spirit is inherent in the Christian message, and the mainspring of this spirit is in the teaching expressed in "loving one's neighbor as one's self." All mankind is in our neighborhood. Missionary mindedness thus becomes synonymous with world-Christian mindedness, and the human family becomes one through the love of Christ which constrains us.

## Annunciation

The leafless trees stand rigid, tall, austere.
Cold winds whip through their branches. Nought restrains
The sleet that pelts the earth and fast ordains
This world a habitation bleak and drear.
Each little furred and feathered thing in fear
From even peeping out the nest refrains,
And not a trace of greenery remains
Within the range of vision far or near.

One curious jonquil pops up through the snow
And dares the snuggling flowers to unfold,
And teases birds to stir and chirp and sing,
And brightly coaxes vagrant winds to blow.
Forsythia pioneers in waves of gold.
The trees turn feathery green, and—*It Is Spring!*

HARRIET OLDS HENDERSON.

## Envoi

Again to you, the same gift:
a radiant bud for the rose bowl and
the old dream, from you and for you:
the mystery opening and deepening:
a city of transparent gold
with walls of jasper and gates of pearl
and all men walking therein with straight steps,
clear eyes, and faces radiant as the crystal bowl
with the unfolding rose.

Still, the same dream that you gave me
to you, again.

RUTH EVELYN HENDERSON.
Washington, D. C.

## THE ETERNAL ASSURANCE OF OUR IMMORTALITY

By William C. Allen

Echoes from all around the world tell us that peoples everywhere are longing for a better day. Humanity is oppressed with grievous burdens and carking cares. Much of the insecurity that now harasses the children of men is the result of violations of Christ's Spirit and teachings in so-called Christian lands. Nations and races which have attained high social development, and unkempt inhabitants of the half-civilized continents, cry for deliverance. Too often they do not know where to go for aid.

"To whom will we flee for help?" cried the poet-prophet, Isaiah, in a moment of dismay. He voiced the thought of many. When past civilizations have gone down under the pitiless horrors of war, men have longed for help, but no help came. When wealth has been succeeded by poverty, they recurrently have toiled for new successes, frequently without avail. When disease has fastened its tortures upon them their fears have led them to the gateway of despair. When the joys of human affection have been sundered they have exclaimed, "Where is my God?" Or, "Is there a God?" When—as servants of Jehovah—they have craved a transcendent faith that would spiritually carry them to the portals of the celestial city, they have found the earth to be like brazen bars. Their cup of suffering has been worse than bitter, the dregs have proved more pungent than words can tell. Too often their lives have not been rooted in the enduring things, their aspirations have not been of the choir invisible.

There have been those we love to think of as the sons and daughters of the Highest. As nations have crumbled they, with eyes of faith, have seen that the Eternal still reigns. When riches have been taken from them they have discovered within themselves spiritual resources which men could not rob them of. When the closest ties of relationships have been dissolved, they have declared that the permissions of the Infinite Will were best. Fleshly torments have reminded them that just over the borderland, separating them from the unseen world, there is a City not made with hands, eternal in the heavens. Nor have they forsaken God when endowed with many of the unquestioned privileges of life. They have been blessed of Jehovah, happy believers in his unfailing oversight, participants in the expectancy of Christ.

It is small wonder that men and women meditate upon the unseen world. What will be the termination of transient loves and passions, earthly failures and successes, earthly purity and virtue, earthly quietudes and conflicts, earthly revelries and sins? Is it strange the child of God loves to think of the glorious Kingdom to which he is an heir? But—many ask—how will our King come? Will it be in an humble way, equivalent to that in which Mary first beheld the little Jesus as she rested in the stable at Bethlehem? Will he appear wrapped in the cerements of the tomb, as on the morning of the resurrection? Will his advent be from the firmament, into which he ascended the evening he bade farewell to his disciples, and went up to God? Will he—the Prince of Peace—return arrayed in the might of the Infinite, armed with a flaming sword? Will he descend to earth on the wings of the wind, while the sons of God shout for joy? Will archangels and the angelic hosts escort their King in triumph to a once sin-sodden and repudiating world? Shall we dare to dogmatize about these questions? May we not safely leave finality with God?

There is one way in which our Lord is sure to come; it is with the strivings of his Spirit within our hearts. Conscience sometimes may be at fault; conscience may spring from human conceptions as to motives and conduct; but the divine Spirit never makes mistakes, he is the underlying and secret witness against evil deep-down in our thoughts and understandings. He is an actuality, he is not a fantasy or dream. He is Light. He comes into our intellects and affections when we take the time to wait for him in silence or in prayer. There is no blemish in his teachings, they are just and pure. He comforts us in seasons of depression, he guides us into the pathway of happiness and peace. The New Testament is luminous with references to this holy visitant—he is a copartner of the work of Jesus on the cross. He is a precursor of immortality. Let us welcome him into the inner sanctuary of our affections, let him complete within us his perfect will.

Life has innumerable attractions for most of us—the Christian's heritage is the best of all. He discards the coarser pleasures, anything that separates him from his Master, anything that wounds his own soul. Art, science, literature, the charms of nature, friendships, pure affections, business responsibilities and social enjoyments he accepts as the unmerited possibilities and gifts of God. He lives in the world, but his citizenship is in heaven. He recalls that the separation of the brave or timid soul from the body of the flesh will find him ready to withstand death's fatal thrust. His faith soars on eagle's wings, he knows that all is well.

Centuries before the Christian era Homer sang, "The generations are like leaves." How true! Our beginning—our youth—is tender and beautiful, our prime is rich in promise, we are blown about by fickle winds we cannot control; then—probably after an outburst of autumnal beauty—we wither and decay. The Quaker poet-diplomat, Bayard Taylor, wrote, "Our lives are but the twinkle of a star in God's eternal day." Again, how true! But the potent mission of the Son of God enables the believer to look beyond the glory of the stars. The Creator, who has granted mysterious vitality to the lowly blade of grass beneath our feet, who has made the mighty splendor of the illimitable universe, deigns to look with Fatherly compassion on the human flesh and spirit, condescends to provide deathless existence for his faithful people of every clime and creed. The resurrection of our Lord—fully attested to by admittedly credible witnesses of his day—is the confirming and eternal assurance of our immortality, the consummation of our hope in Christ. "Thanks be to God for His unspeakable gift!"

Denver, Colorado.

## ONE BLACK ANGEL PASSED A PERFECT TEST

By Rev. Richard K. Morton
Minister, First Congregational Church, Rockland, Massachusetts

Dick Sheppard, former clergyman of the famous St. Martin's-in-the-Fields, London, has told us, in his volume, "Some of My Religion," of Satan's testing his angels who were to be sent to earth to win men.

The first angel announced that he would say there is no God. "No," said Satan, "not enough will believe that."

"I'll say there is a God, but that he does not love men," suggested a second angel. "No," replied Satan, "not enough will believe that either."

"Well," began a third angel, "suppose I go to men and say there is a God who loves—but that there is no hurry in doing anything about his kingdom?"

"Ah, that's it!" exclaimed Satan. "That will win. Go!"

Who among us but says he believes in God and is glad to praise Jesus? There is no trouble there! The great problem comes in getting us all to work for the coming of God's kingdom—to change our lives and social institutions enough to realize this aim. We believe all this—but we see no hurry, no particular need, and cannot get excited about it. This season should help give us a sense of urgency and of the importance of making this a more Christian world and ours a more Christian life.

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Jesus Christ is God's infinite answer to the world's infinite problems.—Levi T. Pennington.

# The Messenger of Peace

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# Editorial

## Their Cannons Are Being Turned Into Plowshares

A RECENT dispatch from Mexico reads: "Tests of the first plows made from cannons having proved satisfactory, President Lazaro Cardenas today had ordered the manufacture of 10,000 additional plows. Three hundred tons of old cannons will be used in their manufacture."

In view of the staggering sum which our Christian country is expending on huge guns and their accompaniments, this makes interesting, if not thought-provocative reading from our "socialistic, atheistic" neighbor to the south.

Apropos to this dispatch comes word that on March 17, Congressman Marcantonio of New York introduced in Congress a resolution for complete disarmament of this country by example. It calls for an amendment to the Constitution to make war illegal and to disarm the United States totally. Might we not well sit at the feet of Mexico?

## The "Good Neighbor" Heads the Armaments Procession

IN community life, were a man to tell the world what a good neighbor he proposes to be, and then go out and arm to the hilt, he would be under suspicion. His good faith and sincerity would be gravely questioned. The present Administration is putting this country under that same cloud of suspicion. On the one hand, it lectures and scolds other nations for their belligerent attitudes, and says, "Oh what a good neighbor am I," while on the other hand, it has plunged the country into the greatest orgy of army and navy expenditures in all our peace-time history.

A round billion dollar budget for preparedness for one year, and by the nation safest in all the world, is not only a stupendous sum, but a provocative one. Why such an enormous outlay? This question has recently been put to the President and Congress by more than four hundred and fifty educators, business men and religious leaders of the country in an appeal protesting against the tremendous increase in military and navy expenditures. The appeal asserts that the American public is entirely without information from responsible government officials as to whether the enlarged military and naval forces of the United States are "predicated upon the policy of again throwing some millions of men across the seas, or whether the policy is to be only one of defense against attack."

"We respectfully submit," the appeal declares, "that our expanding military and naval establishments are wholly contrary to the foreign policy embodied in the Kellogg-Briand Pact and in the repeated declaration of the President regarding our relations with other nations. We urge that our national defense policies be brought into harmony with the declared purpose of the United States to act the part of the 'good neighbor.'"

It is not only alarming that such appropriations have been voted by Congress, but that they have been voted almost without question. Rarely, if ever before, has Congress been so nearly like putty in the hands of the high command of the War and Navy Departments, which are given so free a hand by the President. Before we can parade proudly and honestly before the world as a good neighbor, some David must go out here at home to meet the Goliath of preparedness. Perhaps the Emergency Peace Campaign may prove to be that David.

## France Flounders in Her Own Folly

NO one who has read after us in recent years has any doubt as to our attitude toward Hitler and the things for which he stands. To us the spirit and program of his regime are almost wholly reprehensible. He is the very antithesis of well-nigh every principle we hold dear. To our way of thinking he is a signboard on the broad highway that leads to the destruction of civilization.

Despite all this, we could not get "het up" when he goose-stepped his army into the Rhineland. Making a "scrap of paper" of another treaty, Locarno? Yes, that was bad, but who are the Allies to cast the first stone? Was it not written into the bond of the Versailles Treaty, by the clearest of implication at least, that the victorious Powers were to follow Germany toward disarmament? Why should the pot call the kettle black?

We are inclined to think that Hitler, by wiping out the foolish fiction of a subjugated nation in long-continued tutelage, and by wresting once and for all the false front erected at Versailles, has made a distinct contribution to the cause of world peace. It's high time the nations were facing reality as Hitler has forced them to do.

So far as France is concerned, she is floundering—and rather frantically—in her own folly. It was fatuous French policy more than anything else that produced Hitler. Victorious France was her own worst enemy when she sought to get future security by the persistent humiliation of a proud though beaten foe. Had she extended the hand of helpful cooperation to the new German Republic, which earnestly sought peace, she would not be trembling today at the threat of the Hitler regime. The poverty of French statesmanship during all those post-war years almost passes belief. Once more it is forcibly demonstrated

to all who have eyes to see that when nations seeking security and peace sow force and hate, they reap, not what they seek, but only what they sow—and the seed is multiplied in the harvest.

## An Unfortunate Herald of a Spiritual Revival

UNDER the auspices of the National Religion and Welfare Recovery Committee, a fellowship dinner attended by one thousand clergymen and laymen was held recently in New York City when the need of a spiritual revival in America was stressed. Among notables invited to be present and speak was President Roosevelt. Unable to attend, he asked the Secretary of War to go and speak in his stead. We don't know how this choice appealed to the Religion and Welfare Recovery Committee but it seems to us that the President was sadly lacking in discernment in sending the Secretary of War to represent the administration on such an occasion. The choice was inept to say the very least.

This is no reflection on the Secretary of War as a man. The fact is that he did not attend the dinner in his own right as a man—no one would have thought of asking him to be present and speak as plain Mr. Dern. The truth is—and a very sad truth it is—that the President picked upon the War Department to speak for the Administration in behalf of a revival of religion in this country. In so doing the President showed poor taste as well as poor discernment. Perhaps he forgot for the time that it had been called to his attention how officers high in the service of the War and Navy Departments had been attacking the Federal Council of the Churches of Christ in America as unpatriotic and subversive, and that as a result he had issued an order prohibiting such wholly unfair tactics.

These unsavory circumstances aside, however, there is inherent incongruity in asking the War Department to bless religion. That's just what has been the plague on religion ever since Constantine. War blesses religion—the kind, that is, that blesses war—and religion is fatally compromised. There is an eternal and irrepressible conflict between true religion and the war system. Of this conflict, the Church is becoming increasingly conscious. If President Roosevelt doesn't know this, it's high time he was told, so that he may at least conform to the usual amenities in the facile way for which he is famed. The kind of spiritual revival of which the War Department would approve would not be Religion and Welfare Recovery.

# Spain Is Saved From Fascism

BY JAIME MENENDEZ

*This article comes through the Nofrontier News Service from an experienced Spanish journalist who has served as foreign affairs editor of a conservative Spanish daily newspaper. He has also resided in the United States, and has been a frequent contributor to American publications dealing with political and national affairs. Since Spain is unquestionably the most misrepresented country in Europe in the regular press, we are all the more glad to give our readers this dependable report.*

NOT long ago, the man now at the head of a popular government as a result of the recent elections throughout Spain, made a sad but revealing commentary on the state of political affairs existing in his country for the last two years. "There was a time," he said, "when I thought that any day the newspapers would print a notice reading something like this: 'Yesterday morning a Council of Ministers was held. As they were coming out, the police arrested the participants, one by one.' " It would be unfair to consider this remark simply as an expression of political partisanship, for anyone with the most superficial acquaintance with the dignity in which Don Manuel Azaña conducts his political activities must know that conditions had arrived at a sorry pass to justify placing officials of the government on a level with pickpockets and racketeers. Yet corruption ruled by wholesale, with a widespread squandering of public and private funds, and the general resentment at such wrongdoing played a part of some significance in the victory of the coalition forces supporting Azaña. But there was far more than merely this.

### I. THE REPUBLIC BETRAYED

There were, for one thing, five thousand dead bodies clamoring for justice from their graves, one item in a terrible balance sheet of a frightful wave of reaction and repression that swept ruthlessly over the country. Along with these are the lives of thousands of people carrying on a miserable existence, with thirty thousand relatives beaten and tortured in jail to the extent of refusing them 400,000 pesetas in the national budget for heat—"Who ever thought of a prisoner in a heated jail?" asked a politician, crossing out an item of national expenditure—and with many more persecuted and thrown out from their places of work and their only means of livelihood. There was also the unexplained contrast of a national deficit growing by leaps and bounds, while every single public servant was cut down to practically nothing. For instance, while in the first two years of the Republic some 13,000 new schools were built, in the second two years, under the influence of the leaders now thrown out of power, all was summed up in the completion of 600 schools which had already been under construction. Asylums, hospitals and dispensaries for the poor were closed down or their allowances seriously reduced. A school and workshop for the blind was closed in Madrid, while the appropriation in the budget remained, to be distributed among the children of those favored by the government.

Under the reactionary control of officialdom, what there was in the way of unemployment benefit was wiped out, while unemployment grew, even according to doctored official statistics, 400,000 to 800,000. The budgets of public works, agriculture, and education were reduced in some instances to one-half of what they formerly were. However, the budget of the army grew by some 100,000,000 pesetas; to the clerical supporters of the regime were given—a thing expressly forbidden by the constitution—20,000,000 pesetas more; the confiscated property of the Jesuits was fully restored and in some cases increased; the police forces were enlarged and hundreds of millions of pesetas were expended for cars, trucks, vans, motorcycles, uniforms, war material, etc., until the police force became the most efficient and rapidly moving of any nation in the world. The outstanding sight in Madrid was the horde of guards, with their muzzles always facing the people and their Cossack-like long coats the object of popular derision. Meanwhile the people walked quietly, their misery wrapped in mourning rags, along the streets of the most pretentious capital in Europe.

The slightest effort for world peace or the expression of pacifism was sufficient cause to bring a storm of abuse and even arrest, upon those endowed with the needed heroism. Peaceworkers were labelled anti-patriots, criminals, and what not. A pledge to work against militarism brought accusations that such activity constituted a crime—the outcome, it was customarily said, of dangerous propaganda "supported by Moscow gold." Behind this anti-pacific crusade, devious forces were at work. The German Nazi government, under the guise of railroad and tourist propaganda, subsidized the foremost Spanish liberal and anti-war organ, *El Sol*, which fell into evil ways. All of its anti-Nazi, anti-war, anti-reactionary editorials gave way to a glossing over of imperialistic enterprise, the "good side" of Fascism, the supposed need of not letting the "inferior" races raise their heads "above civilization,"—the paper even going to the extent of asking once to "let the sword speak in place of the ermine of justice." There is no doubt, either, that some definite connection exists between the policies of certain Spanish newspapers and the influence of a chemical company and other German interests. Similarly, one can trace the effects of the armament concerns of outside countries. In the last two years, Spain had advanced a great deal toward a position of importance in the vanguard of war, destruction and human misery.

It is sorrowful to confess that in this the Fascistic team of Gil Robles and Alejandro Lerroux was helped—innocently?—by the most influential foreign newspapers, one American, the other British. Their Spanish correspondents are ardent clericals and conservatives, which may in a way explain matters. They are themselves, naturally, as clericalism and conservatism is in Spain, Fascistic in general outlook. It is a strange thing to observe the treatment—thoroughly liberal and generous—that these two dailies give to German news, and the treatment accorded to news issuing from Spain.

## II. THE REPUBLIC RESTORED

But these things were manifestations of the Spain that is being pushed into the past. Once more, after this tragic span of two years, the country is on the side of intelligent and progressive liberalism. All popularly elected local governments, provincial assemblies, city halls, townships, etc., have come into life again. Thousands of illegal appointments to the army, the civil service and high governmental jobs, have been rescinded. Unable to control their own fellow-religionists, the members of the semi-Fascistic religious orders and of the landed nobility are once more scurrying for safety, before any threats have been made against them. The big landed estates are already being handed out in some cases to thousands of pauperized peasants who for two years have lived on wages—when they had any at all—as low as less than ten cents a day in American currency. The army budget will again be cut, to cover the barest needs of a soldiery so limited and restricted that it shall not again become a cause of political unrest. The tremendous significance of Azaña's program of reorganization of the army in his first two years in the war ministry may be now measured objectively when one sees that all attempts by Gil Robles to re-convert the army into a political force, according to the tradition of a past century, have miserably failed. Robles could not go beyond the re-appointment of royalist and Fascistic officers, who soon felt that their hands were tied because an element of conscious dignity permeated the rank and file, who no longer would be used as pawns in an ambitious gamble for profits and privileges. For good or evil—the reader must decide for himself—the army is out of politics where it has reigned in so many periods gone by, and Spain can live in peace without this frightful nightmare to disturb people.

Again, whatever the reader may think from his personal point of view, socialism, with a generally socialistic outlook on life and work, is coming to occupy a place of paramount importance in the national existence. Its tremendous force cannot be ignored. It won overwhelmingly in the election, and it will yet win a social battle. The unification of all proletarian forces has brought new life and promise to the country. This is a fact, astonishing though it may seem, which no one here now attempts to deny. If at any time there is need of substituting a new regime for the present leadership, this will be the Socialist Party, speedily reorganizing itself to assume power when the hour arrives.

Spain is moving swiftly forward. Not even cold-blooded plots for assassination can deflect the temper of the masses. On the eve of Azaña's coming to power, after all sorts of electoral tricks had been resorted to in order to avert the popular decision, a group of army officers, choosing churches in Madrid as places for their conspiracy, worked out a plan for the assassination of Azaña, Martinez Barrio, and Largo Caballero, the leaders of the Popular Front. Once they had accomplished their sinister purpose, they could come into power by a pronunciamiento. The workers, who were informed of what was going on—they were told, for example, that in the Cuatro Vientos air field the officers had already staged an insurrectionary coup and were surrounded by the Civil Guard, which remained loyal—mobilized quickly. A general strike was rapidly organized and strict orders were given that all factories and other places of work should be rendered inoperative, to make it clear to all that such a plot would be resisted. A manifesto was also prepared, together with an ultimatum in which it was said that if the following day—February 19th—came to pass without Azaña being at the head of the government as he had been chosen by the people to be—on the following day power would come into the hands of Largo Caballero. That very night, Azaña began to form a new government and Martinez Barrio passed most of the time in the Ministry of the Interior. Power was practically theirs. On the following day, nothing was necessary except the formalities of the change, which was followed by overwhelming popular rejoicing.

What is the program of the Popular Front, on which work is now rapidly going ahead? It can be summarized in a few words: work for those who want it, through public projects, by the distribution of the big landed estates, by the admission to their jobs of thousands who were dismissed after the revolution of October, 1934; the promotion of public education, along with the suppression of clericalism, Fascism, and reaction of all sorts; a radical change in the commanding positions of the police, together with reorganization of the courts and the creation of a new crime, "the paying of starvation wages"; workers intervention in factories and shops to protect the laboring man, with freedom for all political and social prisoners; the reorganization of finance, payment to foreign creditors; increased taxation of great wealth, government control of public and private banks, and similar economic changes.

It is possible that before this article is printed, the President of the Republic, Niceto Alcala Zamora, may have resigned. He wanted to do this before Azaña came to power, but it would be illegal and he had to wait therefore until the convening of the new parliament, in mid-March, before making a final decision. Should he go, one of the most obdurate obstacles for unimpeded progress will be out of the way. His place will fall into the hands of the Popular Front, who, it is said, are planning to get in his place eventually none other than Martinez Barrio, a moderate Republican who cooperates in a trustworthy manner with all elements of the great proletariat political organization.

Costly in human suffering as the recent years have been, dawn at last has come to Spain. Problems remain, shaky bridges will have to be crossed, but Fascism has been turned back, reaction is at bay, and promise for the long-suffering Spanish masses is in the offing.

# What Matters Is the Way

BY E. VIPONT BROWN

*The following article apeared in "The Wayfarer," published monthly by the Home Service Committee and the Friends Service Council, at Friends House, London. Vipont Brown, an English Friend, is known as a thoroughgoing advocate of the Christian pacifist viewpoint.*

CHRISTIANITY was not a new religion in the ordinary acceptation of the term. It was not a new God to be worshipped. Nor was Christianity a new objective. If I were to ask you what was the object that Jesus had in view you would say, a "Kingdom of Heaven." That is one of the few things we should all agree about. But every man of good will wants a Kingdom of Heaven. The Pharisees wanted a Kingdom of Heaven. They were always talking about it. They were always praying about it. Their literature is full of it. What then was Christianity?

It was a new way of gaining that objective—the way of love. So much stress did Jesus lay upon this part of his teaching that his followers called their religion "The Way." If you read the Acts of the Apostles you will find that Christian was a nickname coined at Antioch. From beginning to end Christianity is spoken of as "The Way," and the Christians as "Those of the Way." It was a new way of conquering enemies and inaugurating the Kingdom of Heaven.

All through the Great War good, kindly people kept coming to me purring and purring and saying, "Oh yes, but we are all working for the same end." Of course we are all working for the same end. All men of good will are working for a Kingdom of Heaven, but what matters is the way.

The whole point in the teaching of Jesus was, and still is, that if we are on the way of war we are on the road to hell, and we shall get to hell, however much we want a Kingdom of Heaven.

Here let me remind you that when Jesus was born the Jews all over the world were expecting the advent of a Messiah. They expected him to come as a military hero: a second Judas Maccabeus, but far greater than he—a man ordained by God with supernatural powers who would lead the armies of Israel in successful revolt against the hated tyranny of Rome and establish a Kingdom of Heaven with himself at the head. Many a Jewish youth, goaded to desperation by the cruelty of the proud oppressor, persuaded himself that he was the promised Messiah and, leading a little band of zealots against the pitiless power of Rome, suffered crucifixion. The most notable of these Messiahs was Judas of Galilee. He seized an arsenal and armed his followers. So formidable did his insurrection become that a general had to be sent for from Rome. But it ended in a long row of crosses all along the high road within easy sight of Nazareth. Jesus was a boy then and must have seen those crosses. Perhaps this had something to do with his hatred of brute force and his realization of its futility for the accomplishment of any high or noble purpose.

Before ever his mission began, he was faced with the question whether he was to become a military Messiah such as the Jews expected and establish the Kingdom of Heaven by brute force. Jesus put the temptation aside and chose instead the Way of Love that led him to Calvary. So deeply-rooted, however, was this expectation of a conquering Messiah that even his most intimate disciples expected him to take up this role in spite of all his teaching to the contrary. Over and over again he told them that love and love alone could conquer their enemies and establish the ideal Kingdom of God.

When he asked the disciples what they had been talking about on their journey to Jerusalem, it transpired that they had been quarrelling as to who should be the greatest when the campaign was at an end and the Kingdom established. Then Jesus took a little child and told them that unless they put aside all their selfish ambitions and became as that little child, they would never see the Kingdom.

But even after that two of the disciples came secretly to Jesus and asked him whether they might sit, one on his right hand and one on his left, in the Kingdom. He answered "Ye know not what ye ask!" Nor did they. Those places were occupied by two thieves!

Then when the end came the Jews were offered the choice between Jesus and Barabbas. This was not a choice between Jesus and a common thief, as the Fourth Gospel might lead one to suppose. The Synoptics speak with much more respect of Barabbas. He was a prisoner of note who for insurrection and murder had been cast into prison. In short he was one of these many Messiahs who were such a thorn in the side of the Roman governors. The choice was between two Messiahs, one of whom had used the sword and would use it again if he got the chance, and the other who had renounced brute force and taught that love and love alone could conquer their enemies and establish the ideal Kingdom of Heaven. Not unnaturally the Jews chose the military Messiah and Jesus was crucified. It is easy enough now to see what a fatal mistake they made. We look back over nearly two thousand years and can plainly see that, owing to that choice, their city was razed to the ground and their nation scattered to the four winds of Heaven. But we cannot afford to throw stones. In the middle of the fourth century the first "Christian" Emperor took the Cross of Christ and used it as a banner to lead his troops to bloody victory against his enemies, and ever since then Christendom has constantly chosen Barabbas and has crucified Christ afresh.

Let me give you two recent examples. In the middle of last century when the industrial revolution was yet young and trade was rapidly expanding, certain idealists thought that this international trade might be used as a means of binding the whole human race together into a glorious brotherhood and so establish permanent peace. The Prince Consort was the leader of these idealists and he determined to inaugurate this campaign of peace by an international exhibition. There was tremendous opposition from the politicians and diplomatists and others who had interest in war, but the prestige of Prince Albert carried so much influence that the Crystal Palace was built in Hyde Park and the exhibition was carried forward to success. But the ultimate objects which the idealists had in view utterly failed: they were defeated by the politicians and diplomatists and warmongers. The exhibition had scarcely closed when the *coup d'etat* took place in France and the world has never been free from war from that day to this. Christendom chose Barabbas and crucified Christ.

Then again there has recently been put into our hands a new method of transport: transport by the air. This must inevitably become the means of transport in the near future. Certain idealists have seen in this means of transport a glorious opportunity of uniting the whole human race into a friendly fellowship and rendering war unthinkable. They suggested that all aeroplanes and

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all airways should be internationalized. It was a glorious idea and at first there seemed good prospects of its success. All the small nations were anxious for it and even our own Government paid it lip service. But alas it has suffered defeat and the consequence is that of every ten aeroplanes that are being manufactured, one is being manufactured for civil purposes and nine for military purposes. Of every twenty men engaged in the industry, nineteen are engaged in military work and one in civil.

Now consider for a moment what this means. In the past there was some chivalry associated with warfare. We were all brought up on King Arthur and the Knights of the Round Table. We were all taught about Roland, the gentle knight without fear and without reproach. It was a purely pagan ideal, but it was not devoid of idealism. Even in the last war one is forced to recognize that some of the young men who went out were actuated by chivalrous motives. But the next war will be utterly devoid of chivalry. It will consist of dropping incendiary bombs and poison gas bombs on helpless women and children and the only person who will be safe will be the bomber. To call this choosing Barabbas would be an insult to Barabbas who, whatever his faults may have been, was a true and heroic patriot. To call it pagan would be an insult to paganism which, at its best, was great and noble. To call it brutal would be an insult to the brutes. It is devilry of the very worst kind and this is what our politicians and diplomatists are preparing for. Is it not time that all men and women with any sense of decency should rise up and tell our Government that if they are determined to go to hell they must go alone? We at least will not go with them.

# A Quaker Marine on Four Fronts

BY LOREN J. TALBERT

*This graphic human document is not presented for the mere purpose of making vivid the horrors of war, but rather to help us remember just now when frantic preparations for another cataclysmic struggle proceed apace, what war actually is and what it does to human personality. In a letter regarding his manuscript, Loren Talbert says he desires to tell Quaker youth to oppose war with all the force of their inherited convictions and enthusiasm.*

I AM a birthright Quaker, but in 1918 I became a marine and saw combat service on four fronts in France. Before reaching devastated areas "Over There," I was a young Friend who entertained the opinion that to be a combatant on foreign soil was a dangerous mission, but, at the same time, was the fulfillment of duty involving glory and high adventure.

In the marine training camp at Paris Island, I learned military footwork and the "manual of arms." At Quantico, Virginia, I learned to hurl bombs and to jab a bayonet into suspended bundles of twigs with some skill and affected savageness. I had been instructed to summon a strong desire to kill as I parried and thrust with my bayonet. During the preceding years of wholesale slaughter in Europe, killing methods had been studied to the extent that officers of the Allied armies were aware that, to use a bayonet with a maximum amount of deadliness, soldiers should enter bayonet contests with what was called the "spirit to kill." Such information had been passed along to military authorities of the United States, and the "spirit to kill" was stressed in our training camps.

Weeks later, as I was patrolling a bridge in the Marbache sector of France, German shells crashed near and into the stream below me. It was then that I received an impressive first lesson in one of the destructive practices of warfare.

In the St. Mihiel salient, we descended into a trench, one damp September night, and I waited for "zero hour" alongside another homesick marine. At dawn, when the sky was overcast with pink, we climbed out of the trench and deployed into combat groups. The advance and slaughter commenced as German shells shrieked and machine gun bullets whined. Eventually, the wounded were drifting to "the rear," and the dead were no longer "cannon fodder."

Temporarily alone and moving through a thicket, I saw a doughboy seated at the base of a shattered tree. I paused and examined him. Blood had congealed around a hole in his temple. With his fine face and physique, he would have been of value, without price, to a mother or maid back home, but he had died alone in a copse thousands of miles from home, while war-minded orators were condemning the conscientious objectors.

I saw an American sergeant and souvenir collector, brutalized by warfare, move a German corpse with the toe of his shoe. But there was no pocket-frisking for souvenirs as too many maggots were revealed when the body of some German mother's son was shifted.

That evening, I saw dead American boys huddled under shelter-halves on a shell-pocked street of a French village. Their subsequent burial would be quick and crude. The deceased of warfare were only decomposing flesh, which was buried in the ground as quickly as possible in order that atmosphere and terrain become not too tainted.

At sunset, I saw an American aviator streak to earth with his plane enveloped by sheets of flame. The victorious German plane soared into a cloud bank toward another venture of violence and destruction. Presently, one of my comrades, carrying a bomb in a pocket of his O. D. blouse, lay dying. The carelessly carried bomb had exploded. I could not use the first dugout I came to, in an old frontline of dugouts, for what we had callously learned to call a stiff was in the hole. Afterward, I occupied a hole next to that of the dead soldier. In darkness and drizzle of rain, I listened to constant explosions, and, finally, I remembered that my Quaker ancestors were opposed to war.

The next morning the platoon "stood by" to go "over the top" again. Our smart young lieutenant remarked that the sunrise was lovely. Within twenty-four hours, he became insane. According to the last report concerning him, he was a violent mental case in a hospital as a result of contacting the horrific phases of one day in a zone of battle.

We moved along a narrow path running between knee-high belts of barbed wire entanglements. Under shell fire, the file of marines double-timed, with mess gears jangling in combat packs. We moved toward the jeopardy of another day of fighting, as that was what the military system mercilessly compelled us to do. We reached a sunken road, and a hail of machine gun bullets made certain gaps wider in the file. As the slugs continued to come, we flopped on lower ground alongside the road. Red Flynn, from Detroit, was close to me. "I wish," said Red, "I'd never joined a fighting outfit." He was buried in another sector, and when the soil settled over a shallow grave, we observed that the toes of Red's hobnails were exposed. Maybe Red's mother was proud of her son, who went to war, but she probably did not visualize him being buried in a mud-caked uniform where buzzards circled low.

We advanced again, and presently turned off the sunken road and climbed a slope. The marine battalion assembled rapidly on a plateau. Our major shouted orders to leaders, and we moved again. While the platoon was crossing a field, a Y. M. C. A. man, who had valiantly

Pacific School of Religion

accompanied the battalion "over the top," came along, moving to the rear with a young German prisoner. The latter appeared boyishly scared as the middle-aged Y. M. C. A. captor prodded him with the muzzle of a gat. If that Y. M. C. A. man still lives, I doubt if he enjoys remembering how he pressed the steel of a firearm against the flinching flesh of a frightened German lad.

That afternoon I occupied a position in a shallow, curving trench, and poignantly observed dead and wounded marines going "to the rear." Stretcher bearers carried my corporal out of the trench, dead. As had been revealed during our conversations, he had been especially keen about resuming a useful career and marrying a girl back in the hometown. A platoon member deserted the trench, holding a blood-soaked wad of bandaging cloth against his face. When I next saw this young marine in Germany, a portion of his nose was gone and all of his optimism.

In darkness, a Belleau Woods veteran and I lay behind an automatic rifle at a listening post several rods in advance of the front-line trench. While we peered into no man's land, my comrade narrated his experiences in the Chateau Thierry fight. He had seen his buddy there bleeding and dying and heard him condemn those who had sent him to France. After we had been relieved, the Belleau Woods veteran went A. W. O. L. For him there had ceased to be glory and honor in being both target and marksman.

During the latter part of that night, after I had dozed in the main trench, I awoke to discover I had lost liaison with those who remained of the platoon. A guard, standing watch, informed me my outfit had been relieved and was already moving to "the rear." Hoping to catch up with my comrades, I moved rapidly down the slope of the trench. As I was crossing a valley, I became lost in darkness and a maze of barbed wire entanglements. As the barbs pierced into my uniform and flesh, I was, for moments, a prisoner, and shells detonated close as I endeavored to extricate my legs. My movements became frenzied, and suddenly I hated barbed wire and all other destroying implements of warfare more than I had before. After I had succeeded in getting out of the entanglement, I crossed the valley and found a road. At dawn, I caught up with comrades and learned that Private Owens wouldn't be with us any more. He was my best buddy, and I remembered he had anticipated playing college football, again.

The platoon straggled into the rest camp at Le Vere. For a week, we drilled of mornings. During afternoons, billet recreations consisted of cleaning equipment, smoking cigarettes and drinking wine and cognac secured from French civilians. Village Jezebels received much attention and comment. Private Simmons became maudlin drunk and his talk had turned profane and obscene. He had been a divinity student on "the outside," but apparently his military experiences had led him toward discarding his ecclesiastical aspirations.

We hiked sixty kilos on one meal toward the Champagne front. Each of us carried sixty or seventy pounds of military luggage. As we plodded wearily toward new hazards, we morosely expressed extremely unfavorable opinions of our miserable existence "Over There." But propaganda advised the folks back home the boys in France were cheerful, well fed and that frontline experiences had resulted in many of them gaining a new and finer brand of spiritual life. The truth was, the majority of A. E. F. combatants were injured morally, mentally and physically.

We relieved the "French Blue Devils" in the Champagne sector. A deep, wide, frontline trench was the home of many rats, bloated from gormandizing on putrefying flesh. Numerous French soldiers lay sprawled in the ooze of the footing. At an intersection of trenches, where I stood guard for periods during three days and nights, the waxen features of two French lads, marred by rats, became awfully familiar. When we went over the top and crossed a valley, dotted with the bodies of the "Blue Devils," enemy shell and machine gun fire destroyed many marines. But depleted combat groups climbed a slope and reached the objective on Blanc Mont Ridge.

During several hours of that day, my adventure was to occupy a hole alone in no man's land. The listening post was behind a small tree with the colored foliage of autumn. As German bullets continued to clip leaves from the tree, which carpeted the floor of my dugout, I was keenly aware that an enemy sniper was trying to snuff out my life. At that time, my mind was too obsessed by peril to remember, with resentment, certain people who had encouraged me to bear arms in France.

That evening, heeding a strong self-preservation impulse, I deserted the precarious listening post and ran back to the line of dugouts which was our front line. The floor of the empty dugout, where I found shelter, was splattered with the spilt blood of a previously wounded marine. For days and nights, while the battle continued, I lived with blood, fear, hunger, thirst, and the adamant conviction that Quakers and General Sherman were right.

Behind my dugout a boy, far away from home, had died in a kneeling position with his face in his hands. A few feet in front of my hole was a prone marine whose crimson-stained chest resembled a sieve. I had seen a platoon member crawling out of a too shallow hole with bloody holes where his eyes had been. Several days of violent warfare on Blanc Mont Ridge had created a big job for burial details. Well served indeed were the patriots back home who had insisted on young Americans doing their bit, with bayoneted rifles in France.

During disagreeable November weather, we hiked with weakening, reluctant legs to the Argonne Forests. When we went "over the top" there, I saw my captain killed and three company officers seriously wounded. We found a German one day in a dugout, minus one leg. The detached leg was discovered a few yards away. As we moved along a muddy route one evening, we saw a mound in the road which was the entangled bodies of six sons of American mothers. Opposite the pile of bodies in the road, a doughboy back in the timber was singing, "Back Home In Indiana." Upon the last night of the war, several members of my company were killed on a hard road, which the enemy shelled with unusual accuracy. Up to the last hour of the war, it was a war of appalling bloodshed and devastation.

In briefly describing a few of my observations as a combatant, I have attempted to add my testimony against war to that of all other Quakers who do not fear to express their convictions. The antagonism of Friends to war truly involves the right sort of fighting for the best sort of a cause, which is peace among men.

Wabash, Indiana.

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## PEACE CALENDAR FOR 1936

A book of peace quotations, "The Peace Calendar," compiled and edited by Lowell Harris Coate, author of numerous writings on peace and related subjects, is the 1936 edition of the Gift Calendar Series, published yearly by the Gift Book Publishers of Los Angeles, California.

Attractively bound, its well organized contents are sent forth to the public in the hope that "millions within and without the peace movement may share its friendly sentiment of Peace and Brotherhood."

Attention is given to various phases of the peace question. The January section is devoted to peace poetry, while the quotations listed under other months pertain to the relation of peace to religion and the Churches, philosophy, brotherhood, freedom, and conscience; to an enumeration of the peace views of world-famed men and women, including soldiers; and to a catalogue of trenchant Biblical verses making mandatory for Christians the Way of Peace. (Copies may be had for fifty cents apiece, or three for one dollar, from the Book and Supply House, 101 South 8th Street, Richmond, Indiana.)

## CHRIST THE ONLY ALTERNATIVE TO CHAOS

By Milo S. Hinckle

*These are some excerpts from a Quarterly Meeting address which were sent in for publication by Murray C. Johnson, Field Secretary of North Carolina Yearly Meeting. With war clouds lowering over Europe, they are particularly appropriate just now.*

Lloyd George, the war-time Premier of Great Britain, in discussing the possibilities of another world war and what it would mean to humanity, said: "It is either Christ or chaos!" Not many of us knew very much in a practical way about "chaos" until we saw our possessions and obsessions, which had so absorbed us internally and externally as to leave Christ pretty much out in the cold alone, go sailing out of the windows in the economic whirlwind which left us gaping, stunned and sore.

But Lloyd George had more in mind than anything the depression has brought to us. Yes, far more! His "chaos" stood for the utter breakdown of our whole social structure: business and industrial collapse; political anarchy; the dissolution of all governmental control; unrestrained vengence of the long-oppressed and under-privileged against the dominant, favored few; religious midnight; civilization "cracked up" at the "dead end" of a blind alley! That's what Lloyd George meant by "chaos!" And he said that it is a choice between taking Christ and his way or accepting all that string of things in "chaos" that we most do not want.

Let us not make any mistake about Christ's being the alternative. It was no euphonious slip of the tongue that brought from Jerusalem's statesman-prophet, Isaiah, the phrase: "Prince of Peace," which we Christians have so eagerly applied to Jesus, who is "Christ" for us! An examination of the records of Jesus' life clearly demonstrates the wisdom of the application of the prophet's phrase.

Jesus was nothing and is nothing whatever if not the living embodiment of peace—individual peace and social peace—and the unalterable antithesis of all that war is and means anywhere and at any time! Preaching the Cross of Christ in the same ministry which permits the Church and its ministers to bless war under any circumstances at all is the sorriest spectacle that religion has handed to the modern world since the days of ecclesiastically supervised inquisition and heresy-burning.

When we speak of the fateful choice as between Christ or Mars, the god of war, let no timid, fearful, half-hearted exponent of Christianity think that all that is needed to bring the world to peace is for us in the Church to get a personal experience of Christ in our own hearts as the answer to our personal problem of salvation. Yes, I agree that such an experience is the first essential; but it is only the starting point toward world peace, from which we must "go on," as the Hebrew Christians were enjoined to do, to the creation within the Church of a compelling conviction of the will and way of Christ in life. This means that the Church must make Christ articulate in the wider spheres where decisions are made producing wars or preventing them.

In other words, Christ *in* me is no answer to this world peace problem—shocking as that may sound! It is Christ *through* me — and you — that puts the crimp in the program of Mars and gives to Christian civilization something to head for other than "chaos." The same may be said of the Church: as long as Christ stands for something merely *in* the Church, society goes on its merry way and will continue to do so, laughing at religion. We must have an evangelism and a ministry whose message is Christ *through* the Church going out into all the ramifications of life as lived by the people of the Church on the streets, in the counting house, in law-making halls and executive positions of trust, there—and everywhere — "crowning him Lord of all." Otherwise, Christ is scarcely crowned at all. *Then*, will Christ have a chance with us and with our world.

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## BUT AFTER ALL, NOT SO IMAGINARY

*Under the title, "Imaginary Naval Conference Without Polite Phrases," Joseph Southall of London contributed the following to a recent issue of "Unity."*

ENGLAND—We are here representing five Great Powers all ardently desiring to achieve Peace and Disarmament, and success will certainly attend our labors. In the meantime it is necessary for Great Britain to increase her armaments largely, so that she may be able to enforce Peace.

FRANCE—We are entirely in accord with Great Britain; we have always striven for Disarmament, but like our neighbors we find our armaments at a dangerously low level, so that the only guaranty of Peace consists in augmenting the French army and navy.

ITALY—We are in full agreement with England and France and echo their sentiments but we also have been compelled to mobilize more men and increase the power of our defensive forces as the only safeguard against attack.

JAPAN—We yield to none in our desire for Peace and Disarmament but our special position in the Pacific necessitates an increase in our Navy in order that Peace may be maintained.

AMERICA—In common with all the other Powers we find our armed forces at a dangerously low level, and as Peace and Disarmament are our principal desire, we are compelled against our will to build more ships and guns.

*Conclusion*

THE HOST—Gentlemen, we have now come to the end of our strenuous labors. We have lunched, dined and banqueted together, we have explored every menu, and the whole has been carried on with entire cordiality. Our work has been crowned with success beyond our hopes, for we have achieved unanimity on two main points:

1. We find that no one dreams of attacking anyone else.
2. It follows that we must all greatly strengthen our defenses, since we know the value of these friendly professions. Thus we hope to avert an armament race!

Finally, I ask you before we disperse to drink one more health. (Here the delegates rise.) Gentlemen! "The Armament Firms."

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## EMERGENCY CAMPAIGN FOR PEACE IS LAUNCHED

Calling upon the people of the United States to make now a sacrifice for peace to prevent war and its more costly sacrifices later, a group of prominent peace and religious leaders of the nation are launching an Emergency Peace Campaign which during the next two years will attempt to mobilize the peace sentiment of the nation into a force powerful enough to resist and relieve conditions which, it is felt, are sweeping the United States and the world into war and subsequent chaos.

Initiated by the American Friends Service Committee, which will serve as treasurer of the movement, and directed by Ray Newton, Secretary of the Peace Section of the Committee, the campaign will have the cooperation of leaders from peace organizations, religious bodies of all faiths, trade unions and labor groups, liberal organizations, student and youth groups, Negro groups and other agencies interested in keeping the United States out of war and in improving the present serious international situation. It is headed by Dr. W. O. Mendenhall, president of Whittier College, California, who is the chairman.

The program is the most ambitious ever attempted by the peace movement in the United States. It has grown out of the conviction of outstanding national leaders that the time has come for men and women to consecrate themselves to the cause of peace as the outstanding responsibility of this generation. The Campaign is asking volunteer service from ministers, college presidents, professors and teachers, peace leaders, labor leaders, young people and others.

The Rt. Honorable George Lansbury, M. P., prominent British Laborite, is coming to the United States to speak for the Campaign in twenty cities from April 1st to May 18th. In addition to Mr. Lansbury, many of the nation's foremost peace and church leaders have agreed to serve as members of the speaking teams which will tour the country this Spring, in the Fall and again the following Winter. These include Harry Emerson Fosdick, Mordecai Johnson, Norman Thomas, Ernest F. Tittle, Allan Knight Chalmers, Jerome Davis, Paul H. Douglas, Sherwood Eddy, Charles W. Gilkey, John Haynes Holmes, Frederick J. Libby, Charles Clayton Morrison, Reinhold Niebuhr, Dr. Albert W. Palmer, Kirby Page, John Nevin Sayre, Edward A. Steiner, and many others.

On April 21 the Emergency Peace Campaign will be formally launched with a nation-wide radio program over the NBC network from 10 to 10:30 p. m., on which Mrs. Franklin D. Roosevelt and Mr. Lansbury will speak. A peace rally at Carnegie Hall in New York City on the evening of April 22nd will be the opening meeting of the Campaign.

The Campaign's purpose, as explained by Ray Newton, and stated in its literature, is "to keep the United States from going to war and to achieve world peace by: strengthening pacific alternatives to armed conflict; bringing about such political and economic changes as are essential to a just and peaceable world order; and recruiting and uniting in a dynamic movement all organizations and individuals who are determined not to approve of or participate in war."

The meetings will emphasize three aspects of the peace issue: the necessity for political action to prevent war and to bring about the use of pacific means for settling disputes; the necessity for economic changes to relieve the present international tensions and rivalries; and the necessity for the individual to renounce the war method as a principle of religious faith and as a means of combatting the growth of militarism and the war spirit. Wherever possible, a resolution expressing the attitude of the meeting towards a particular governmental policy or proposed legislation affecting the peace issue will be passed.

The youth of America will be mobilized by the Emergency Peace Campaign in several ways. Peace Caravans of young men or women, carefully selected, adequately trained, and under mature leadership, will be organized to spend several months in strategic rural areas discussing the problems of world peace wherever possible, especially with other people. They will also help the peace-minded people develop effective political action. The living expenses of those joining the Caravans, estimated at thirty dollars a month, wherever possible will be borne by themselves, their families, or the college or group from which they come. In addition, Summer Work Camps will be set up where young people will work during the day at some useful peace-time task in an underprivileged community and in the evening will develop the philosophy, and if possible, the technique of non-violent leadership in the solution of conflict situations.

Ray Newton in announcing the Compaign said: "Because the drift toward war is so rapid today, there is no time to be lost. Many people must lay down their present tasks, important as they are, and throw themselves into this great struggle. They must give themselves for peace just as in 1914-1918 millions gave themselves to war. Others must give their capital—not merely their income—just as throughout the ages, people either freely or under compulsion have laid their capital upon the altar of Mars.

"If the people of this country catch the vision of such sacrificial giving on a large scale and sustain it over a considerable period of time, we can have peace, world peace—if not, we shall have war, world war. The sacrifice will be made. The only question is 'Will it be for war or for peace?' "

## Children's Corner

By Lucy Meacham Thruston

### CHERRY BLOOMS FOR FRIENDLINESS

Telephone messages are pouring into Washington telephone headquarters, telegrams are flooding the offices—and what do you think they are saying? "Are the cherry trees around the tidal basin and along the Potomac in bloom?" The answer is—"They are."

Then about this time of the year, with the pink and white blossoms for inspiration, and the wonderful color of them reflected from the blue Potomac, there must come again the story of the gift of the trees from Japan, a friendship gift from the Japanese to the people of the United States.

Everybody knows this story of cherry blossoms, but there is another story of cherry blooms not so well known. It is that of cherry trees around a city in Germany. These trees are later in blossoming than those in Washington, but when they are pink and white there is an annual festival honoring them. And this is their story:

The orchards about this German city were well known, and the ripe cherries so fine that breaking the blooms was a sacrilege. Yet one spring when the orchards were at their whitest and pinkest, and the pungent smell of blooms filled the air, an enemy army marched against the city. Defense was useless, but to have their city taken with people killed and homes destroyed was unthinkable, and here is what was done: the orchards were raided. Out marched the children of the city waving the cherry branches in friendly greeting. And did they make friends with that army? They not only made friends, they saved the city, saved it by being themselves friendly. Now every year a cherry festival is held there, as well as in Washington. Both commemorate friendliness.

### THE TRUCE OF GOD FOR EASTER

Two great celebrations for friendliness and peace are being held this Spring and both have been started by children. One is the "World Friendship Among Children" message, the other the "Truce of God." The Truce of God is an Easter celebration and revives an old custom of Europe which was started in 1027. It was then called by the Church for a period of five years and called in order to give war-racked Europe a breathing space. It has been revived many times since then, but recently, within the last decade, the children of Czechoslovakia started a renewal of this Truce to be held every Easter and to be honored in this way: On Easter Saturday a Truce is proclaimed which lasts for three days and calls for cessation of all public and private disagreements and even of sharp discussions. With this there is a two-minute silence to commemorate the passing of all who fell in the great War. This movement is specially sponsored by the Junior Red Cross members and is spreading rapidly throughout Europe. It is hoped it will be taken up by Junior Red Cross members everywhere.

### FROM THE BOYS AND GIRLS OF WALES

The World Friendship Among Children observance will broadcast its fourteenth message of Goodwill Day, May 18th. The message will begin, "From our playgrounds, homes and schools we, boys and girls of Wales, greet the boys and girls of the world. Springtime has come once more to our little country, springtime with all its loveliness in trees and flowers. And we children are of the spring, too; for through us the world becomes young again. Shall we then, on this Goodwill Day, all join hands in a living chain of comradeship encircling all the whole earth?" And the message ends, "Science has made us neighbors, let good will keep us friends." When this message was first broadcast from Wales fourteen years ago, it received slight response, and from only a few older thinkers who saw the beauty and wisdom of the message. Now it flies around the earth, and children everywhere are celebrating, children and grown-ups as well, and all together.

## FIRST YEARLY MEETING REPORT FOR 1936

By Lois S. Vaught

Szechwan Yearly Meeting was held at Suining, Szechwan, West China, January 29-31. The Yearly Meeting is composed of five Monthly Meetings, all of which were represented. The delegates from the most distant Monthly Meeting travelled five days by sedan chair to attend, and another five days home again. The membership of the Yearly Meeting is about four hundred. There were about sixty delegates, approximately one-sixth of the membership, in attendance.

For two days preceding the Yearly Meeting, the Committee of Missionaries held its meetings. Ten of the fourteen foreign workers were present. A warm welcome was extended to Dorothy Behenna, the new Friends Service Council worker, who was meeting with us for the first time.

During the Yearly Meeting, reports were given of the work done in our various Monthly Meetings and in the various institutions for which we are responsible or in which we cooperate. Plans were discussed for the extension of rural medical service and evangelistic work and for some popular education and literacy classes. Various needs were stressed—the need for adult education, home hygiene, and rural cooperatives, for more Friends' literature, for more work among young people, and for more peace education.

Governmental requirements of military training in the schools, and compulsory military service, claimed much attention. Some Friends felt that the military training and military service were intended to give the students and others a much needed training in orderliness and discipline. But there was a real concern on the part of many Friends to stand out against militarism, and there was earnest seeking to find definite, positive ways in which Chinese Friends could express, and remain loyal to, their peace principles during these difficult times.

London Yearly Meeting Epistle and letters from Japan, New York, Philadelphia and other Yearly Meetings were read. A further kinship with Friends was felt when Mr. Fang gave an account of his visit to England and Japan, and when a letter was read from Japanese Friends regarding his visit.

Humor was not lacking in the Yearly Meeting, and often it was the octogenarian, Mr. Tsan, a pious old boat captain and coal merchant, who furnished the fun. When Mr. Fang finished speaking about his visit to Japan, he asked if there were any questions. Mr. Tsan promptly asked how much it cost Mr. Fang to go to Japan. His next question, "What is the price of coal in Japan?" brought down the house. When Mr. Wu read the carefully prepared translation of the Japanese letter, Mr. Tsan, blissfully ignorant of language differences and translation difficulties, remarked casually, "Well, those people over there express their meaning clearly in our words."

Set addresses were given on these subjects: "Striving to Bring Others to Christ," "Our Peace Testimony," "The Importance of Our Meetings for Worship," and "The Power of Non-Violence."

There was worship together, fellowship, and the renewing of friendships; there was the sharing of concerns and the exchange of ideas and plans; there was new inspiration and enthusiasm—and then we parted to take up our work again.

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## EARLHAM DAY AT DUBLIN MEETING

Dublin, Indiana, Friends observed Earlham Day on Sunday, March 15, having as guests the Earlham College Choir. In the afternoon the Young Friends sponsored a concert by the choir in the Cambridge City High School auditorium. Following this program the students, with alumni and ex-students, met in the Dublin meetinghouse for tea and a time of fellowship. At 7:30 a large, appreciative audience assembled to hear the choir's second concert. At the conclusion Friends felt that the guest choir did indeed bring with them that spirit which is cherished by every Earlhamite and Earlham friend. Earlham Day was a day of joy and inspiration. The climax came when, responding to a request by Professor Dail Cox, leader of the choir, eighteen former Earlham students stood and sang with the choir, Earlham's Alma Mater. Out of this, the first annual Earlham Day to be held in Dublin, grew a desire among Young Friends to create an Earlham Fund which will be used to assist future Earlham students.

At our last Monthly Meeting we were made to rejoice when eight new members were taken into membership. Our Meeting, through the efforts of Frank and Lucile Guyatt, is reaching out into the community social service work and we are witnessing a church consciousness among the young people, many of whom attend the morning meeting. Our Meeting is cooperating with the township-wide church movement during the Easter season. Good interest is being shown in our Monthly meeting sessions, at which time we hold a joint meeting with the Bible School Council. At this meeting the pastor brings a study on some phase of our Discipline. Our week of special services will commence on April 5th.

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Quakers must either stop talking about salvation by the Cross or take up the Cross.—Robert Z. Willson.

## LESLIE SHAFFER WRITES OF HIS NEW WORK

As readers have already been informed, Leslie D. Shaffer who for the past few years has been pastor of the Cincinnati Friends Meeting, removed to Philadelphia the middle of February to assume his new duties as Executive Secretary of the World Conference Committee, and of the new Fellowship Council of the Service Committee. He finds that "the responsibility is sufficient to create a new zest for living," but that when the two interests are combined, he finds his cup running over. He lives at Pendle Hill, where he finds the associations and the beautiful surroundings spiritually stimulating. From a letter to Friends we take the following excerpts which not only indicate the nature of his work but offer some helpful suggestions:

"The offices of the World Conference and the Fellowship Council are located in what was formerly the gallery of the 12th Street Meetinghouse. Here Mary Gaunt, the office secretary, and I spend our exceedingly busy days. One of the most interesting experiences of the day is the opening of the morning's mail. Here are letters from England, Holland, Australia, Sweden, Germany, China, and many other places where Friends' groups are established. I had not experienced this privilege many mornings until I began to feel a new sense of world fellowship. If this friendly spirit can be quickened thus through the mails, just let your imagination expand itself a little in appreciating what it will mean to have the whole world represented in a Friendly conference. I have already wondered why more of us on both sides of the globe do not correspond more frequently with each other. There is a veritable web of contacts being woven across the oceans and between the continents as the letters of Commission members fly back and forth. But there is no reason why this exchange of ideas needs to be limited to the Commission members. Would you like to correspond with some one on the other side of the world, exchanging ideas about social customs, religious problems, or personal interests? We could make some contacts for you from this office.

"From day to day as I handle correspondence from other parts of the world I am growing to feel an attachment to distant countries that I have never before experienced. As I look at the world globe in our office I begin to consider it with a new insight. It is something more than my country and the other side of the world. It is our world, and if we are interested only in one hemisphere we are but half aware of life. The thought is being constantly borne in upon me that it is not only my privilege to share in the joys of these other groups, but it is

as well my solemn obligation to shoulder some of the burdens they so bravely face. It is the purpose and aim of the World Conference to stimulate our spiritual awareness until we desire and deserve a more inclusive fellowship with Friends everywhere.

"It is not at all necessary for you to wait until September, 1937, for the Conference before you begin to share in this great world-wide quest for light, guidance, and truth. Already many small groups are meeting for discussion of these vital questions which the Commissions are studying. Have you been wondering what to do with some rather dull and lifeless Sunday evenings? Let me tell you of a very pleasant and profitable gathering I attended last Sunday evening. Catherine Stevenson of Chester, Pennsylvania, invited a group of Friends to her home for a discussion based on the subjects suggested in the Advance Study Outline prepared by D. Elton Trueblood, and a most refreshing experience was shared by all. Sometimes this group meets together and reads aloud such Quaker literature as Woolman's Journal or George Fox's biography. Perhaps this much will encourage you to meet on some suitable evening from week to week. The Study Outlines are available at this office, and they are very stimulating.

"The first week-end I was in Philadelphia I was invited by a group of students from Swarthmore and Haverford to join them in a conference. There were about eighteen in the group. We had the use of Walter Borton's splendidly equipped cottage on the Rancocas River near New Lisbon, New Jersey. It was a beautiful spot of nature, with the green pines pointing to a blue sky above a snow-white landscape. In all its winsome witchery it was a winter wonderland. It was an entirely new adventure for me to go skating on a cranberry bog. I had the pleasure of picking and eating some ice-cold cranberries. Playing crack the whip on ice skates looks like a thrilling stunt, and the skill of the skaters was soon evident. The ringing of the steel skates on smooth ice was no more crisp and clear-cut and venturesome than the ringing thoughts which were revealed in the discussion periods which followed. It is most plainly evident that the Quaker Meeting of the future will be stronger than it is today because the young people are thinking with vigor and enthusiasm.

"Young Friends are not satisfied with little answers to big questions. It is truth and reality and the meaning of life they are after. As young people explore these disturbing problems and seek for guidance, nothing could be more beneficial than a world-wide conference of Friends. I believe most of us agree that what we need is a fresh inflowing of the Divine life which will serve as a dynamic for us in creative living. The anticipated conference will open our eyes and quicken our senses to vast new areas of need. Then we will find it necessary to exercise our spiritual vision, which will give direction to our dynamic expression. I am already convinced that the World Conference will point the direction for our spiritual progress."

## TIME TURNED BACKWARD IN ITS FLIGHT

The Finance Committee, Mrs. Albert Small, chairman, of the First Friends Church, Long Beach, California, sponsored an "Ye Olden Times" supper program Friday evening, March 13th.

Women and men in quaint costumes of the "yesterdays" received the members and guests informally, while Mrs. Norman Tompsett, the Church organist, at the console, played beautiful old airs, providing a suitable background for the occasion. Several wedding gowns, old Quaker costumes and bonnets, and coats for men, and Dolmans for women evoked many thrills, and Oh's and Ah's were frequently heard.

At six-thirty the guests were invited to the social hall for supper, the menu consisting of foods of other days, preparation for which was in charge of Mesdames Theresa Wille and Nellie Baker. The long, candle-lighted tables, with plates turned upside down over knives and forks, tall celery holders and a beautiful array of cake "stands" were arranged by Mrs. Lorne McRorey and her committee. Ray L. Carter, the pastor, offered invocation.

Following supper, a brief time was allotted for the pledging of money for the Spring taxes, resulting in the desired amount, eighty-five dollars, being fully pledged.

Those present in costume were formed in line and marched in review across the platform. Mesdames Russell Sage, Bonnie Maurer and Jessie Ruth Armstrong, former residents of Wabash, Indiana, had been named as judges to select the prize-winning costumes, the prizes being books of community songs including both old and new songs. An award was made to Emma Rich, garbed in a gray Quaker dress and bonnet. Margaret Carter was second among the women, and Ray L. Carter, who was dressed in a Quaker suit, was chosen in the men's group. Among the garments shown was a home-spun coat, an heirloom in the Cox family, one hundred and nine years old, worn by J. G. Cox.

Mrs. Small presided and presented a most characteristic program in keeping with the evening. There was congregational singing of "Long, Long Ago," "The Old Oaken Bucket," and other old songs, while Ray Carter and his wife sang "When You and I Were Young Maggie." Alistus Haworth, in well chosen words, as Clerk of the Meeting, extended a welcome to guests. Emma Teague's declamation of "Backward, Turn Backward" was very dramatically given. Martilia Cox gave extracts from an old diary written by her mother, and Lorne McRorey sang "I Cannot Sing the Old Songs." Myrtle Wildman, as Carrie Nation, proclaimed most vociferously the necessity of "Woman's Rights," and Charles Wiltsee gave a brief imitation of an old time sing-song sermon. A surprisingly true prophetic oration, written during his school days in Fairmount Academy, was given by Albert Small. A guest, Lewis Morgan, played selections on a Jew's harp. Nina Hedden read "Curfew Shall Not Ring Tonight." Helen Wille and Thoburn Davis sang as a duet "Love's Old Sweet Song." Claire Morgan, accompanied by her sister, Ida Morgan, pianist, delighted her spectators with Grecian pantomime numbers, and a quartet composed of the pastor, Albert Small, John Van Wie and Walter Dawes sang "Aunt Dinah's Quilting Party." They were heartily applauded and sang a humorous encore. The evening's entertainment closed with a fine feeling of good fellowship and a benediction.

## AT ACKWORTH QUARTERLY MEETING

At Ackworth Quarterly Meeting, Iowa Yearly Meeting, held March 7-8 at Indianola, Iowa, the general theme of the sessions was "The Church and Evangelism." The meeting on Ministry and Oversight held Saturday morning, at which S. S. Philips of Indianola talked, was followed by a worship service with Mae Darrington, joint pastor with her husband Byron at Middle River, speaking.

At the young people's rally Saturday evening, the address of Everett Davis, pastor at Ackworth, was supplemented by several short talks by young Friends. The evening closed with a much enjoyed social hour.

The Sunday morning services were conducted by Richard R. Newby, Yearly Meeting Superintendent, who attended all but the final session of the Quarterly Meeting. His subject was "The Privileges and Responsibilities of Church Membership."

A conference on evangelism was held Sunday afternoon with several members taking part in the discussion. There was also profitable discussion at the meeting of the Christian Endeavor Society that evening. The two days' sessions closed with the sermon given by Glenwood L. Stanley, pastor at Indianola, Sunday evening.

The women of the Indianola meeting served dinners both days.

# QUAKERDOM · AT · LARGE

Friends who contemplate visiting Texas this year in connection with the celebration of the Texas Centennial, are encouraged to remember that there are Friends in the Gulf section who extend a welcome to their meetings. See meeting directory notice on the back page of this issue.

* * * *

Loren J. Talbert, the "Quaker Marine on Four Fronts," now enlisted in the cause of peace, was a member, following the Armistice, of a special parade contingent known as "Pershing's Honor Guard," which paraded in Coblenz, Paris, London, New York and Washington. He is a frequent contributor to periodicals. Loren Talbert is a brother of Flora T. Sayers of Richmond, Indiana.

* * * *

T. Lester Swander, son of James Swander, pastor of West Elkton, Ohio, Meeting, and wife, who has been serving as Executive Secretary of the Council of Social Agencies of Montclair, New Jersey, has received a marked recognition in appointment to the post of Director of the Welfare Federation of Newark. He enters upon his new duties the first of May.

* * * *

By a rather striking coincidence, two of the leading articles in the Kiwanis International Magazine for March were contributed by Friends: "Effects of Security Legislation," by M. Albert Linton, President of the Provident Mutual Life Insurance Company of Philadelphia, and "Agricultural and National Recovery," by Louis J. Taber of Columbus, Ohio, Master of the National Grange.

* * * *

In a letter accompanying the report of Szechwan Yearly Meeting, which appears in this issue, Lois S. Vaught wrote on February 12 from Tungchwan that the Communists in that Province seemed to be quiet just then, though it was generally thought there would be new advances with the return of warmer weather. The Chinese, she said, were more concerned with what was happening in North China.

* * * *

"Can We Stay Out of War?" is the provocative title of a new book on neutrality by Phillips Bradley, Professor of Political Science at Amherst College, at present utilizing his Sabbatical year for further study and writing in England. In his survey of the international outlook for long-continued peace, Professor Bradley analyzes the present American neutrality program, illustrates its dependency upon existing political and economic systems, and proposes some "next steps" essential to the maintenance of a "fair" neutrality.

* * * *

Mary Henderson Taylor, wife of George R. Taylor of the Amherst College Faculty, is Chairman of one of the four Consumers' Councils in Massachusetts, that of Hampshire County, and is devoting much time and effort to this important work. One of the chief functions of these Councils is to promote education in the economics of buying wisely and to aid the consumer to detect and protect himself against unfair trade practices, questionable or fraudulent merchandise, and advertising or financial schemes.

* * * *

The Cooperative Movement and a specific program for peace action consistent with Christian principles of "non-violence" constitute the major emphases for the eleven week term at Pendle Hill, which began March 30. John Barton, who has been for ten years a lecturer and co-director of the International People's College at Elsinore, Denmark, is in residence supplying the leadership for a study of the philosophy, historical development and operation problems of Cooperatives. Other courses are being given by Richard B. Gregg, Acting Director of Pendle Hill, and Douglas V. Steere.

* * * *

J. Wood Carter, assistant cashier of the Bank of Bloomingdale, Indiana, was shot and killed by bandits on March 20. As he entered the bank building that morning, he intercepted the robbers who opened fire as he resisted. In the melee one of the bandits was also killed. Wood Carter, aged thirty, unmarried, was the son of Edward N. Carter and wife, and was a brother of Russell E. Carter, engaged in Friends Indian mission field in Wyandotte, Oklahoma. The funeral service was held at the meetinghouse on March 23, with Lyman G. Cosand and Edward M. Woodard in charge.

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In his news broadcast on March 20, Lowell Thomas featured Moses B. Cotsworth as the "Moses" of calendar reform, the originator and apostle of the thirteen month calendar, who has spent his life urging his calendar upon the attention of the nations. Lowell Thomas pictured him as thwarted and depressed, now that the angry storm clouds over Europe have pushed the cause of calendar reform into the background. We wonder how many were aware during the broadcast that Moses Cotsworth is a Friend. In 1927 he attended the sessions of the Five Years Meeting as a delegate from Canada Yearly Meeting. He was then located at Vancouver, British Columbia.

* * * *

Our Friend, Sceva B. Laughlin, Professor of Sociology at Willamette University, Salem, Oregon, gave a lecture to one of his classes the other day in which he suggested lethal sleep for the State's hopelessly imbecile wards—and awoke the next day to find himself famous, the center of a far-flung controversy which still rages. Ministers, both Protestant and Catholic, criticized "Willamette's so-called 'ultra' pacifist" for his proposal, with eminent sociologists in various universities dividing on the issue. Friend Laughlin found one vigorous defender in Captain Lansing of the State Police who approved the measure not only as an act of mercy but as an effective means of reducing crime. The Governor of the State approved the suggestion as being a "fine thing in principle."

## NEWS OF OUR MEETINGS

Two pictures, "Christ Yearning Over Jerusalem" and "The Presence in the Midst," have been given to the meeting at West Branch, Iowa, by Belva Branson, now of Gilman, Iowa, in memory of her father, Newton Branson. The presentation was impressively made during the Sabbath morning service by the pastor, L. W. Reynolds, and his wife. . . Mrs. L. W. Reynolds and little daughter returned recently from an extended visit with relatives at Union, Iowa, having been summoned there January 26 because of the death of her father, W. R. Lancaster, aged eighty years, a life-long resident of that locality.

* * * *

Approximately one hundred persons of the Salem Meeting near Cottage Grove, Indiana, gathered in the local Friends meetinghouse to enjoy the hospitality of Salem Friends at their Fellowship Dinner held March 15. In the morning worship service, the pastor, Elbert L. Portis, spoke effectively, basing his sermon on the Epistle to the Romans 3:22. Katherine Janney of Oxford, Ohio, wife of a former pastor, Elliott Janney, was present and sang a solo which all enjoyed. The noon dinner hour was followed by an afternoon of friendly visiting, during which time a picture of the group was taken.

* * * *

Wichita Quarterly Meeting was held at Argonia, Kansas, March 13 to 15. The Meeting on Ministry and Oversight was held Friday afternoon under the direction of John R. Wright, Quarterly Meeting Superintendent. Friday evening

Anna Jane Michener and Paul Hoff addressed the session in the interest of world peace. Gervas A. Carey brought the message to the Saturday morning session. It was both timely and practical, picturing the unrest and insecurity that exists in the world and in the minds of most people. We may find both rest and security in the "upward look." Marva Jackson of Orient Meeting spoke to the C. E. Sunday afternoon.

* * * *

Fall Creek Meeting of Wilmington Yearly Meeting observed one week's special meeting from March 15-22 inclusive. The pastor, O. Perry Bantz, was assisted by his nephew, Wilbur M. Bantz, pastor of the Church of the Brethren near Thornville, Ohio. Wilbur Bantz is a graduate of Manchester College of Indiana, is a seminary trained man and besides this, has the spirit of God. He gave special teaching to the young people, a study upon the book of Romans at the noon hour, and was a power in the pulpit. In spite of the unfavorable weather, we feel that we have had a gracious outpouring of the Holy Spirit, resulting in everybody being helped in a spiritual way and more than twenty definite decisions made for Christ. In appreciation of the work of Wilbur Bantz, the meeting gave him an offering of thirty-eight dollars.


# THE BIBLICAL SCHOOL FRIENDS UNIVERSITY

WICHITA, KANSAS

Offers for the school year of 1936-1937:

Junior and Senior College courses from which undergraduate students may select the eight Semester Hours of Bible required of all candidates for the A.B. degree.

A Major or Minor in Bible or in Bible and Philosophy combined.

The first year of a three years' Biblical course leading to the B.D. degree.

For further information address Gervas A. Carey, Dean.


## SHOP TALK THAT SHOULD CONCERN FRIENDS

Yes, we rubbed our eyes. Could it be true? We took off our glasses, wiped them off and looked again! There it was in black and white in *The Gospel Messenger*, organ of the Brethren, commonly known as Dunkards. We read:

"Readers now number half the membership of the Church of the Brethren. That is, 22,000 copies of this issue were printed, which at an average of four readers per paper makes a good sized *Messenger* family. And why shouldn't half our members be reading their church paper? There never was a time when the stabilizing service of the church press was more needed. But even so, there are ten thousand more homes that should be on the list."

Half the membership! It was *enough* to make an editor gasp. And then we noted that from week to week appeared long lists of pastors naming the size of the subscription clubs sent in. With half the membership reading the church paper, we can better understand the aggressive program of expansion and growth which the Brethren are carrying out so successfully. The Dunkards are reading Brethren—they know what they are about and why.

Comparisons may be odious but at the same time helpful—so now to Friends of the Five Years Meeting, who number approximately half those of the Church of the Brethren. Instead, however, of having half the number of subscribers that the *Messenger* reports, we have but one-seventh the number. Have Quakers ceased to be reading Friends?

Several weeks ago, on the encouragement of concerned Friends, we launched a campaign to increase the number of our readers. Letters have gone out to most of our meetings and pastors, with promotion material, asking their active cooperation. From some we have heard, but not from the majority. May we urge all who have not yet canvassed their meetings to do so promptly. If any who read this have been overlooked, please write us for material and suggestions.

One great secret of the *Messenger's* success is hearty cooperation in the local churches. The Brethren are good organizers and great hustlers. We have often said that with one really concerned and loyal reader in each meeting, whether pastor or "lay" member, our subscription list could be doubled within a year. We are deeply grateful for the work of many such supporters—but we have far too few of them. On the day on which this is written, a list of new subscribers is at hand from Anna Henley Coble, our aggressive agent in New Garden Meeting, Guilford College, North Carolina. She is getting results by calling personally at the homes of Friends and presenting the claims of the paper. How we do appreciate such devoted service!

Why should not Friends emulate the support which the Brethren give their paper? Of course THE AMERICAN FRIEND may not be as good a paper as the *Messenger*. We are well aware that it does not satisfy many Friends, but we doubt whether the *Messenger* suits all the Brethren. We are immodest enough to say that from some of the fine things said of our paper by non-Friends, we are sometimes led to think that a church paper, like a prophet, is not without honor save in its own fold.

But it isn't a question of honor or self-pleading. THE AMERICAN FRIEND is published to stimulate the religious life of our members and to keep up interest in the ideals and work of Friends. That sometimes it performs this service inadequately we are well aware, but it could perform it far better if Friends would rally to its support and greatly extend its reading list. Is your meeting helping in this effort, or is it among the missing? If nothing has yet been done, will you not be that "concerned and loyal reader" of which we spoke?

## REPORTS AND OUTLINES FOUND HELPFUL

The Glens Falls, New York, Young Friends under the leadership of Chester Ostrander, are following the Study Outlines and the Reports of the Commissions on Friends' Testimonies that were prepared for the Five Years Meeting. On the evening of March 22 they had an interesting discussion of the subject of "Crime and Punishment," with the help of an address by the surrogate judge of the city juvenile court. It was agreed that the best procedure for crime prevention is to provide supervision over the activities of children, since seventy per cent of all criminals have records of delinquency in youth.

This young people's group anticipates producing a play to give unity and a central interest to its membership. Its social activities will also include banquets and visitations to neighboring meetings.

They find that the Outlines are highly valuable for stimulating discussion of current problems, and that, with the added inspiration of a speaker who knows his particular subject, they keep our meetings full of interest.

# BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

## YOUTH'S WORK IN THE NEW WORLD

BY T. OTTO NALL

*Association Press*, $1.75

It is a moot question, to this reviewer at least, whether this book, so carefully and generously compiled by T. Otto Nall, one of the editors of the *Christian Advocates*, will stimulate or irritate readers from the group of more than five million unemployed young people of America for whom it was expressly designed.

For in the last six years, boys and girls have grown weary and disheartened listening to the palliative assurances given them by speakers and writers who glibly predict an economic "promised land" just around the corner—a "promised land" which in reality, to many at least, has proved to be only a mirage on the desert of seemingly endless despair and bewilderment and resentment which young people of today must traverse. Small wonder, then, if they view with distrust the offering of even so disinterested and sincere a person as Otto Nall.

Most people willingly concede the lamentable plight in which today's youth finds itself. Otto Nall goes further; in this volume he gives his concern concrete form. In spite of long-continued and widespread unemployment he cherishes his belief that a great future lies ahead, a tomorrow in which the vitally important tasks in the building of a new world will be performed by the young men and women of today who have intelligently selected, ceaselessly trained for, and energetically tackled their particular fields of interest and endeavor. Acting on this assumption, he interviewed on behalf of youth twenty-seven persons, recognized, forward-looking leaders (such as Dr. William J. Mayo, Walter Damrosch, Kirby Page, James Weldon Johnson, Rockwell Kent, E. Stanley Jones, etc.) who *in toto* represent practically all of the callings open to youth today. To each of them he put these, and correlated questions: What opportunities are there in these times for youth in your field? What skills and attitudes are essential for success therein? What returns, both financial and otherwise, may be expected? The answers he received, together with an appended list of discussion questions and a suggested bibliography, constitute this book.

While recognizing that their success was achieved in a world far different from this present one and that, therefore, they can do little more than lay down principles growing out of their own experiences and out of their reading of the signs of the times, while leaving to youth itself the formulation of actual procedure, these men and women were united in sending to the young people of today a message which, in effect, was: "We wish with all our hearts that we were in your places. Each of the callings we represent never had so many opportunities as it has today. Whichever you choose, take it and through it help in the building of a better world!"

This unanimity of opinion, singular in view of the many and diverse persons and occupations involved, is encouraging. It offers to every youth a vision and a challenge—a vision of a new world, now suffering its birth pangs, and the challenge that he can, if he will, have a part therein and reap for himself "the satisfaction that comes in creating something that is useful or beautiful or ennobling—or all three."

LOIS HIESTAND.

Richmond, Indiana.

## EBB AND FLOW

BY LELIA S. MARSTALLER

*Nicholson Printing Co.*, Richmond, Indiana, 77 pp., $1.00

Readers of THE AMERICAN FRIEND will be glad to learn of the publication of a book of verses, "Ebb and Flow," dedicated to "all who have inspired me to write," by the versatile Maine poet, Lelia S. Marstaller. In this volume the Quaker author writes, in a vein familiar to those readers who have followed her work in the pages of this paper, of the everyday happenings, thoughts, and emotions which make up her own existence, and which in many ways approximate the lives of most of those who will read her book.

In her poem, "Behind My Words," she tells of the things that stir her to song—childhood memories, nature's bounties, personal contacts—and discloses the credo which underlies her lyrical message.

Space does not allow an extended catalog of the one hundred and twenty-three poems herein presented, but especial reference should be made to the title poem which, in its expression of need for and dependence upon God's constancy, is characteristic of the religious tone which prevails throughout. "Hunger Strike," the purported expression of a Conscientious Objector, is perhaps the most dramatic of the selections, while this reviewer found particularly appealing the four, six and eight line verses (such as "Autograph," "Unhealed," and "Grace"), in which the author shares with us brief thoughts and feelings which have been for her of poignant significance.

## THE DEAN OF THE SMALL COLLEGE

BY PRESIDENT CLYDE A. MILNER

*The Christopher Publishing House*, Boston, $1.75

"His responsibility, we affirm, so far as the small college is concerned, is fundamentally religious. And it is the mark of the fundamentally religious life, as it is the source of all its power, to seek to live always in the light of the highest, even though as yet unrealized, ideals." These, the concluding words of President Milner's recently published book on the duties, regular and ideal, of the dean of the small college, reflect the tone of the whole. As most of the small colleges of the country were originally founded by some church organization, so the duties of the dean even today must, in order to be effective, be associated with and directed by a religious idealism.

Dr. Milner, whose book grew out of a Ph.D. dissertation, devotes one whole chapter to "A Christian Philosophy of Education," in which he collects the best thought of American, French, and German scholars on Christian education, brings a knowledge of both philosophy and psychology to bear upon the problem, and evolves a philosophy of education which is primarily religious. In this he proposes the principles that: (1), the individual is central and of supreme value; (2) he is a self-determined entity; and (3) he has a recognized relationship to God. From these principles he deduces the following distinctive aims of Christian education: (1) to direct the individual into the way of living with his fellows that made Jesus' life distinctive; (2) to direct him into the joyous acceptance of moral duty; (3) into acceptance of himself (away from undue egotism); and (4) in mastery over the untoward event (casual catastrophe).

In four other chapters Dr. Milner deals with the functions and duties of the dean as he commonly practices his work in the small college in America. In these pages are discussed his place in the administration of the college, in committee work, in teaching, his educational and professional training, previous educational experience, his age, salary, and tenure of office. The importance of the office is indicated by discussion of his functions as adviser to the president, supervisor of student wel-

Pacific School of Religion

fare, and director of educational activities of the college.

Invaluable to anyone in the office of the dean of any college, replete with suggestion and inspiration, the book is of real interest to all educators and religious workers.

PHILIP W. FURNAS.

Guilford College, North Carolina.

## CAROLENA M. WOOD

Carolena M. Wood was born at Mount Kisco in the town of Bedford, Westchester County, New York, May 21, 1871, the second child of James Wood and Emily Hollingsworth Morris. Her education was more stimulating than orthodox; a governess from the Quaker group, tutors, and travel, with lecture courses in law and social service and at the Union Theological Seminary, suggest its outline.

Two years in Europe in her teens with music and languages, and travel with her family in Italy, Greece, Turkey, Palestine, and Egypt, gave her the international mind and prepared her for her service of later life. She was an active member of the Society of Friends and enjoyed working in the various activities of the religious group both in America and in Europe, and in their missionary activities in Mexico, Cuba, and China.

With her sister, Ellen M. Wood, she was active in forming the District Nursing Association of Northern Westchester County, and in hospital work during the Spanish-American War.

As a member of the Board of Managers of the New York Orphan Asylum and Home for Colored Children, she had a large part in moving that institution to its present site at Riverdale-on-Hudson.

Not only did the Negro claim her thought and interest but the American Indian also, and she visited among the tribes in Oklahoma, finding the name of William Penn still remembered by them, and a welcome to her as for his descendant.

She visited Mexico with her father, inspecting the Quaker Mission stations; later visited Mexico again, and Cuba and Jamaica, examining the schools and missions established by Friends. She went to Nicaragua with a deputation from the Fellowship of Reconciliation in an attempt to adjust the Sandino rebellion there.

As one of the prime movers in the Quaker Relief work during the war in Europe, she was active in reconstruction work in France, and with Jane Addams and Dr. Alice Hamilton she was one of the first group of women to visit Germany after the war and took a prominent part in the Quaker child-feeding in Germany.

She visited China, penetrating to West China by boat on the Yangtze River and by chair to Chengtu in the Szechwan Province with English Quakers.

She maintained the family farm at Mount Kisco and brought together foreign students needing country life in the summer. In this way young people from India, South Africa, South America, Mexico, Hungary, as well as Germany, Poland, France, and our British cousins, found their way to her home. She took real pride in continuing her father's special developments in Indian corn and followed his interest in the Indian by trying pumpkin and corn seeds obtained from the Indians in Western New York.

As a member of the Garden Club, the Bedford Farmers Club, the Croton Lake Study Club, the American Friends Service Committee, and her willingness to speak to young people's groups, she kept alive her interests in all helpful enterprises whether local or at a distance.

The Society of Friends and its service to her time was very near her heart and always commanded her splendid energies and devotion. She was a familiar and influential figure at all Quaker gatherings both in this country and elsewhere.

Despite her many activities she always found time and strength to carry on the traditions of hospitality at Braewold which she had inherited from her parents even after she became conscious of the limitations which failing health laid upon her almost a year ago.

L. H. W.

## CAROLENA M. WOOD

Emissary of Peace, bridging the span
Of oceans—knitting the ties 'twixt man and man;
Roaming the world that she might ever be
Friend to the friendless—those less blest than she.

Loving the sweet warm earth, eager to plod
Thro' toilsome hours, knowing she worked with God
To bring to full fruition all the yield
Of Nature, in her garden and her field.

Great souls, like hers, their willing selves immerse
In heights and deeps of the great universe;
They must live on in wider realms above,
For they are part of God's own Law of Love.

CLARISSA HOLDEN.

White Plains, N. Y.

Man's first allegiance is to mankind. Patriotism comes as a second loyalty to be curbed, directed and disciplined by the first and larger loyalty. — BISHOP CHARLES H. BRENT.

## PLINY FRY

Pliny Fry, son of Daniel and Judith Fry, was born in North Sandwich, New Hampshire, July 8, 1842, and passed away at the home for the aged in Boone, Iowa, March 7, 1936, at the good old age of ninety-three years. A birthright Friend, he came under the influence of the Holy Spirit through the family worship in the home and in a silent meeting gave himself to the Master. Later, through the help of Dr. Elias Jessup at Oskaloosa, Iowa, he was led to consecrate his life to the Lord's work.

He received a good education in Friends schools and took a great delight in the study of languages. He studied Greek and Hebrew and was awarded a degree from Penn College. These studies opened to him the scriptures until he became a teacher of the Word. Through this he was able to help many seeking souls into fuller light.

He married Mary C. Deane of Bloomington, Iowa, and they lived happily together until her death about twenty years ago. Those who knew them well describe their family life as very beautiful. There was one brother, John, also a minister, who died some years ago.

Pliny Fry began to preach about 1872, but was not recorded a minister until 1884. He served a number of meetings as pastor, and also travelled in the ministry in a number of Yearly Meetings. Visitation of families and other opportunities opened to him, and he was instrumental in winning many souls to Christ. For a number of years he had been residing in the Home in Boone where he died. He was of much service there among the young children cared for in the Home, and as long as able taught the Word.

Funeral services were held at the Friends Church in Muscatine, conducted by the pastor, George B. Evans, assisted by Carrie Butler and Viola Smith. Athena Mortimer sang two solos very beautifully. Interment was in the cemetery by the Bloomington church, where his wife also was buried.

## ELIJAH ADAM JAY

Elijah Adam Jay, son of Jonathan and Mary Anna Rigel Jay, was born January 1, 1862, and died at Dayton, Ohio, February 22, 1936, aged seventy-four years.

He was married to Emma Honeyman, December 24, 1881. To this union four children were born. His wife, one daughter, Ethel Jay Propst, pastor of the Friends Church at Dayton, and two sons survive him. The funeral services, conducted by William J. Sayers, were held at the Friends Church at Dayton, with interment at the old Friends cemetery in Ludlow Falls, Ohio.

At an early age he gave his heart to God, and led thereafter a life dedicated to all that is good and pure and true. Those who knew him testify to his upright and honorable character. His parents were pious, devoted Friends; his father was a minister in the Society; and the son, at an early age, followed in the footsteps of his father in Christian service. Elijah Jay always took an active part in the work of the Church, and was eager and willing to assume responsibility for the cause of the Kingdom. To its furthering he gave freely of his time and money. Dayton Friends are well aware that their meeting owes much of the success of its present existence to his spiritual help, his generous temporal and financial gifts, and the efficacy of his persuasive prayers.

## FRIENDS UNIVERSITY NEWS NOTES

Six Friends University students participated in the local peace oratorical contest held at Wichita, Kansas, March 17. Leonard Smoot, Senior, of Wichita, won the contest. Woodrow Van Natter of Whitmans, West Virginia, was second, and Bertram Brandt, Wichita, took third place.

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Harold Hadley has been elected president of Friends University Y. M. C. A. His brother, Herbert, is treasurer. Harold and Herbert are sons of J. P. Hadley of Burr Oak, Kansas, formerly a missionary in Alaska.

* * * *

Tjaart Nanninga of Kansas City, Missouri, a Senior, has been awarded the Haverford College scholarship. Tjaart has been active in student affairs.

* * * *

The death of King George was the occasion for a special chapel service. A British subject was present who eulogized the late King and emphasized the need for cooperation among English-speaking peoples. After the service, Dean W. A. Young sent a letter to the Queen on behalf of the student body, and received a reply in which she seemed deeply touched by this expression of sympathy.

## MARRIAGES

ABS - WILLIAMSON — At Minneapolis, Minnesota, March 14, 1936, Ellen Lucretia Williamson and Alfred Julius Abs. H. Millard Jones, minister. Ellen and Alfred Abs will live at Hancock, Minnesota.

## DEATHS

BOLLAND—At his home in Norman, Oklahoma, February 25, 1936, Anthony F. Bolland, aged seventy-six years. For several years he and his wife, Sarah R. Bolland, were pioneer missionaries among the Big Jim Indians, being located at the mission station near Norman. He also had done pastoral work in Iowa and Oklahoma. During the past few years he had been in business at Norman, but he continued to preach and remained keenly interested in religious work. A long-time member of the Society of Friends, Anthony Bolland, following his removal to Norman where there was no Friends meeting, joined the Nazarene Church, whose pastor, Milton Smith, assisted by Eber Hobson, conducted the funeral services. His wife and several relatives living in England, where he was born, survive him.

BYERLY—At Smyrna, Iowa, March 7, 1936, Sarah Ann Byerly, daughter of Israel and Aseneth Myers, aged sixty-nine years. She was born, April 23, 1866, on a farm in the vicinity of Smyrna, Clark County, Iowa, and spent her entire life in that community. On January 11, 1885, she was married to Frank J. Byerly who died in 1924. To them were born twelve children, ten of whom, including William Byerly associated with David Day at the Westmoreland Homestead in Pennsylvania, survive her. She was a birthright member of the Smyrna Meeting, and quite early in life accepted Christ as her Saviour and became a faithful and active Christian. For a number of years she was Clerk of the Monthly Meeting, while one of her last services to the meeting was performed as Clerk of the Ministry and Oversight Meeting. The missionary cause was always dear to her; she was a charter member and long-time president of the Women's Missionary Society of her meeting. For many years she was an Elder. Funeral services conducted at the Smyrna Friends Church were in charge of the pastor, Allen N. Reynolds.

BUTLER—At her home at Springbrook, Oregon, February 17, 1936, Maude Haworth Butler, daughter of Justin L. and Matilda Mills Haworth, aged forty-five years. She was born March 6, 1890 at Quaker, Vermillion County, Indiana, and with her parents moved to Springbrook in 1891 where, with the exception of a few months, she spent the remainder of her life. She was graduated from Pacific College in 1913. On August 31, 1917, she was married to Asa B. Butler, who with their two daughters and her parents survive. A birthright Friend, she was converted while a small girl, and always took an active part in the work of all of the departments of the Church. She filled capably many offices of responsibility and trust in both the Monthly and the Quarterly Meetings. Following completion of a Bible training course at Huntington Park, California in 1917, she was later recorded a minister and served short pastorates at North Loup, Nebraska, and at Chehalem Center and Rex, Oregon. Funeral services were held at the Springbrook Friends Church by Denver Headrick, assisted by Chester A. Hadley.

GRANTHAM—On June 14, 1935, Eleanor Grantham, daughter of Walter A. and Guile Henley Grantham, aged thirty-seven years. She was a member of New Garden Meeting at Guilford College, North Carolina, and was educated at Guilford College. Though ambitious and very capable, Eleanor's life work was impeded by illness, and after years of brave battling she lost her fight against tuberculosis. Throughout her sickness she retained a remarkable mentality and remained a tireless reader, keeping abreast of interesting events, as well as being a diligent Bible student. She was keenly interested in the welfare of those about her, and in many ways, even from her sick bed, rendered them valuable service. She was deeply spiritual and her consecration to a life of purity was an abiding example to all who knew her. The funeral was held at Guilford College, with interment in the nearby graveyard.

HADLEY—At the home of his brother William at Star, Idaho, March 12, 1936, Edwin J. Hadley, aged seventy-nine years. Long a resident of West Branch, Iowa, Edwin Hadley, following the death of his wife, undertook a series of visits to his widely scattered children and other relatives. He had almost completed his year's sojourn and was planning to return to the home of one of his children at West Branch when he died. Born of Quaker parents near Monrovia, Indiana, his life was one of Christian service, his loyalty and devotion to the church being foremost. Six children survive. Funeral services were conducted at West Branch by his pastor, L. W. Reynolds, with his brother, John Hadley of New Providence, Iowa, also speaking.

JONES—At his home near West Branch Iowa, February 27, 1936, Howard T. Jones, aged fifty-three years. A native of Pennsylvania, and a birthright Friend, he was educated at Barnesville, Ohio, and came to Iowa to teach in the Scattergood Seminary near West Branch. Later he engaged in business in the community where his advice and contributions to the civic welfare were much appreciated. His wife, Jessie Blackburn Jones, and seven children survive. Funeral services were held in the Conserva-

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

GEORGE SCHOOL is operated by a Committee of Philadelphia Yearly Meeting (Race Street). Its special rates and scholarships are available to the children of Friends of all Yearly and Independent Meetings. More than half of the students are children of Friends.

Preference is given to applicants for the lower classes. In filling the small number of places available in next year's Junior and Senior Classes, preference will be given to Friends children up to Sixth Month 15th.

*The 1936 catalogue and other information will be sent upon request.*
GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania

## WESTTOWN REGIONAL SCHOLARSHIPS 1936-37

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Application blanks and full information may be obtained from the School. Blanks must be in the hands of the Regional Alumni Committees by Fourth Month 1st.

JAMES F. WALKER, *Principal*, Westtown School
WESTTOWN, PA.


tive Friends Meetinghouse with Levi Bowles and several others speaking. Interment was made in the West Branch cemetery.

THORNE—At his home in Wooster, Ohio, February 29, 1936, Charles Embree Thorne, aged eighty-nine years. He was born in Green County, Ohio, October 4, 1846, the son of Elijah and Mary Charles Thorne, and received his education at Michigan Agricultural College and Antioch College. Later, he was associated with Ohio State University as its farm manager, and for many years was Director of the Ohio Agricultural Experiment Station. In 1926 Wooster College conferred upon him the honorary degree of Doctor of Science. He won wide recognition for his achievements in scientific farming. At one time he was associate editor of *Farm and Fireside*. In 1915-1916 he served as president of both the Association of American Agricultural Colleges and Experimental Stations and the Society for the Promotion of Agricultural Science. He lectured extensively on scientific farming and was the author of two books and many articles on agricultural subjects. In 1871 he was married to Viola J. Hine of Erie County, Ohio, who died on March 26, 1924. To them were born three children, one of whom, Bessie Thorne Brooks, survives.

WHITLOCK—At McMinnville, Oregon, February 17, 1936, Charles Israel Whitlock, son of Allen and Marthinda Ellen Whitlock, aged sixty-eight years. Born near Georgetown, Illinois, September 10, 1867, he was converted at the age of twenty-four, and a few years later became a preacher. He was pastor of a number of meetings in eastern Illinois and western Indiana before coming to Oregon in 1910 where he preached in various communities. Later he was pastor at Boise and Greenleaf, Idaho. He returned to Oregon in 1919 and continued to preach until 1930. Since that time he lived in Newberg where he has taken an active part in Sunday school and other religious work. On January 2, 1899 he was married to Dora Cook. To them were born three children. Funeral services were held at the Friends Church in Newberg in charge of Carl Miller and Abram Astleford.


## FOR SPECIAL OFFERS

For special offers on all kinds of visual aids, 16 m. m. motion picture cameras and projectors, stereopticons, still film projectors and still films, including the new series of six lessons on "Alcoholic Education," write to Frank W. Dell, 515 E. Camilla Street, Whittier, California.

## WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

## NOTICE

Pure Vermont Maple Syrup $1.50 per gallon in lots of ten gallons or more. $1.60 in smaller lots. R. H. Young, Starksboro, Vermont.

## NOTICE

Friends visiting New York will find charming, quiet, homelike rooms near Columbia, Friends Meeting, Riverside Church. Mary A. Fowkes, 606 West 116th Street.

## NOTICE

Visitors to London this summer should enquire for accommodation at the Penn Club, 9, Tavistock Square, W. C. 1. Nr. Friends House.

## LOCAL MEETING DIRECTORY

**CHICAGO, ILLINOIS**

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

**CINCINNATI, OHIO**

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Denohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.



# The American Friend

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**DENVER, COLORADO**

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay St., Phone Gallup 4650W.

**DETROIT, MICHIGAN**

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

**FRIENDSWOOD, TEXAS**

Friendswood Quarterly Meeting in South Texas invites Friends attending the Texas Centennial to visit our meetings at Friendswood, Bayshore, Clover Leaf, and Houston. For information write Fred R. Newkirk, Friendswood, Texas. If in Houston, call George S. Durant, Taylor 8226, and get in touch with Texas Friends.

**MINNEAPOLIS, MINNESOTA**

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

**NEW YORK, N. Y.**

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

**SEATTLE, WASHINGTON**

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

**WASHINGTON, DISTRICT OF COLUMBIA**

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.


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